Theology for Plain People

Tasher

Class BT 77

Book .L3

Copyright No.

COPYRIGHT DEPOSIT.

THEOLOGY FOR PLAIN PEOPLE

BY

REV. G. W. LASHER, D.D.

CINCINNATI, OHIO

1906

BT77
.L3

LIBRARY of CONGRESS
Two Copies Received
DEC 13 1906
Copyright Entry
Dec. 5, 1906
CLASS A XXc., No.
16232
COPY B.

Copyright, 1906, by
G. W. LASHER.

MVG 27 Mr 39

PREFACE.

The essays comprised in this volume were originally written for and published in

THE JOURNAL AND MESSENGER.

They were intended for plain people, such as compose the great majority of the readers of a religious paper. They were intended and designed to cover the ground of a religious and Christian system of theology. They do not presume to enter into all the questions which can be raised in a theological treatise. They are not intended for scholars, nor to meet the quibbles of cavillers. They are for young Christians; and it is believed that they will not prove unacceptable to those of

broad and deep experience in the things of God. They are put into this form, because it is believed that they will thus be made useful to those who will not again see them in the columns of the paper. They are put forth with an earnest desire and hope that they may be blessed to the hearts and minds of a vast number of honest, Christian people, lovers of our Lord Jesus Christ and his Gospel.

The author received many assurances from men whose opinions he prizes that the essays, as published, were meeting a need, and were adapted to do great good among those for whom they were intended.

TABLE OF CONTENTS.

	Page
The Source of Authority in Religion	1
The God of the Bible—Our God.	8
Three Persons—One God	14
By One Man—Sin	20
How Far Fallen?	27
A Savior Needed—What Kind of Savior?	34
The Dead Made Alive—How?	41
Regeneration—Conversion	48
Sanctification—Justification	53
Justification—How Effected	62
Freewill—Predestination	69
The Perseverance of the Saints.	77
The Resurrection Body	85

PAGE

THE ISSUES OF "THAT DAY"..... 92

THE HEAVENLY WORLD.....100

THE IMPENITENT DEAD..... 106

THE BODY OF CHRIST.....115

A CHRISTIAN CHURCH.....122

CHURCH OFFICERS.....129

THE FIRST CHRISTIAN DUTY.....136

BAPTISM—ITS SYMBOLISM.....143

THE SUPPER OF THE LORD.....150

DOCTRINE AND LIFE.....160

THEOLOGY FOR PLAIN PEOPLE

THE SOURCE OF AUTHORITY IN RELIGION.

Religion signifies our relation to Deity. The heathen has a religion. It has been a question, hardly yet fully settled, whether there is anywhere on earth a race, or a clan, so debased, so sunken in ignorance and beastiality that it has no religion, recognizes no power higher than man or beast. By whatever name he may be called, a deity, or unseen power, is recognized. All heathen of whom history tells us recognized the presence and the power of "the gods," and some of them had a conception of a supreme god, exercising authority over all others. Judaism had in it the idea of one true and only God, "Elohim," "El Shaddai," "Jehovah." Abraham had it, and his religion was transmitted to his posterity.

Religion is a matter between man and deity. The Christian religion is a matter between the Christian and the God of the Bible. It is reasonable to suppose that the supreme God, maker of heaven and earth, claims the right to tell his creatures how he would be worshiped. It is presumptuous

in man to stand before his God and undertake to tell him what he must accept as worship, how he ought to be worshiped, whether by external ceremonies or by philosophical speculations. Consequently, we find in the Book called "The Bible" a progressive revelation of the worship acceptable to Jehovah God.

Differing from all other animals, man is endued with the power of speech. He is able to use articulate sounds as a vehicle of thought. Words are conventional. They are the result of an implicit agreement between different persons that certain words shall have definite meanings, and that these meanings shall inhere in the words, except as they are modified by circumstances or by agreement. But while it is easy to attach words to visible objects, calling each by a specific name, it is not so easy to invent and use words which convey to him who hears the same idea that is in the mind of him who speaks. Material things can be named and defined, but spiritual things can not be so easily defined and understood. Consequently, spiritual things must often be taught by means of signs and illustrations. That which is unseen must be revealed to us in terms of the seen, or heard—the things apprehended by our senses.

It was, therefore, needful that Jehovah God begin the education of the human race by signs and symbols, and by concrete illustrations of things unseen. He, being Spirit, can not be apprehended by the senses, and he must reveal himself in such language as the human race can understand. So we find that, in the earliest ages, men were taught by means of things seen and handled, just as barbarous tribes and peoples are still accustomed to make their thoughts and conceptions known by means of signs and imagery. There was philosophy in the old distinction between "physics," that which pertains to things seen and handled, and "metaphysics," that which can not be apprehended by the senses. It was easy to teach concrete truths; that is, truths pertaining to things seen and heard and felt. The child, the youth could apprehend and comprehend these things; but only after much study and learning could the more mature mind deal with spiritual things or abstract ideas —metaphysics. First physics, then metaphysics—what comes after physics?

And so we have our Bible, a volume covering many thousands of years of human history, written by a great many different men, but all conspiring to reveal to us the character and the purpose of God in crea-

tion and in the consummation of human affairs. Beginning with the simplest lessons of fact, it goes steadily on, until it brings before us, even then in figure, the most sublime and wonderful truths which the human soul can contemplate and with which it is concerned. "In the beginning God." In the closing, "Surely I come quickly." In this Book we have a revelation of the infinite and eternal God, and from it we learn what he requires of his creatures. And so we have it said, "The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him." Here is the source of authority in religion.

The light of nature has its value. The invisible things of God are "clearly revealed in the things that are seen," but they can not be discerned by the eye of sense alone. There must be a spiritual sense, and that sense must be awakened by the Spirit of God, before it can discern in nature the true and the living God. It is one thing to recognize the being of God, and quite another thing to determine his character, or how he should be approached. Only the stupid and besotted can fail to see that there is a power higher and mightier than nature. He who looks into

the heavens can recognize a creator and a power outside of and above all these things, but he can not determine what is the purpose for which all these things are created, whether they have any moral quality, whether he who made them is good or bad; whether he is temporary or eternal. Before we can conceive how he ought to be regarded, or worshiped, we must receive another revelation from him. And so it is said of the Bible that it principally teaches "what man is to believe concerning God and what duty God requires of man."

True, this Bible is not a systematic treatise on either theology or ethics. It is neither a directory of worship, formally detailed, nor is it a treatise on ethics, but, in its sixty-six books, it never fails to suggest, if it does not directly teach, the one or the other, all in harmony, though written by so many different hands, during so many centuries. The God of Genesis is the God of the Apocalypse. The God of Abraham and of Moses and of David is the God of Matthew and of John, of Paul and of Peter. And so to-day, as never before, men are devoting themselves to a study of this wonderful Book, and a Bible-school sends out its greeting, declaring that its

chief end is to "facilitate a saturation of the mind with the words and spirit of the Bible, in the assurance that from the soil thus nourished all forms of good thinking, as well as all manner of good living, spontaneously spring." The words of Stillingfleet, uttered nearly three hundred years ago, were never more significant than to-day: "The Bible, and the Bible alone, is the religion of Protestants"; and that means that it should be the source of religious authority for all the human race. Let critics search it and try it, pick at it and carp at it, there it stands, never more thoroughly entrenched in the affections and confidence of the Christian world than it is to-day. The source of authority in religion is the Word of God, the Christian's Bible.

No Pope, hierarchy, nor Council of State must come between the human soul and the written Word of God. Jesus himself recognized the principle when, three times in his temptation, he said to the tempter "It is written." "What is written in the law? How readest thou?" was his answer to a questioner. "Ye do err, not knowing the Scripture," was his charge against cavillers. "Heaven and earth shall pass away," but "not one jot nor tittle shall pass from

the (written) law, till all be fulfilled." "All this was done that the Scriptures might be fulfilled," is the oft-repeated testimony of evangelists. All of this goes to show that the Scriptures of the Old Testament were, and are to be, recognized as the Word of God, and it is lawful and right to use detached portions—often very brief passages—for the establishment of truth and the conviction of the gainsayer.

THE GOD OF THE BIBLE—OUR GOD.

The famous Westminster Assembly, which met in London in 1643 for the purpose of agreeing upon articles of faith and practice which should become the standard of doctrines for England, Scotland, and Ireland, before finishing its work on the Confession of Faith, turned its attention to the framing of a catechism which should be put into the hands of the young people, and especially should be taught to children. It is said that when it had been determined to prepare the catechism, the Assembly divided among its members the various questions to which is was desirable to frame answers, and in doing so gave to one of the members, a very thoughtful, conscientious and pious man, the question, WHAT IS GOD? Having received his question, he to whom it had been assigned sat and thought for a time, and as the session for the day was about to close, he rose and said to his brethren that he was conscious of having received an exceedingly difficult task, namely, to define the infinite God. How

could he do it? Would not the Assembly make special prayer that he might be helped by divine power and grace.

Accordingly, the moderator called upon one of the others to lead in prayer for the brother who had asked the favor. The brother appealed to stood, surrounded by the other members of the body, all solemnly thinking what it was to define God. The brother opened his mouth and broke forth as follows: "O thou who art a spirit, infinite, eternal and unchangeable, in being, wisdom, power, holiness, justice, goodness and truth!" and from this he went on to pour out his heart in prayer. When he had finished, the brother to whom the task had been assigned said, "Brethren, I have received the answer to your prayer. Here is my definition of God: 'God is a spirit, infinite, eternal and unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth.'" And from that day to this the definition thus framed has been regarded as the most comprehensive and perfect that has ever been devised by man.

In his conversation with the woman of Samaria, Jesus said, "God is spirit"; not *a* spirit, as it is commonly said. God is not one of the spirits any more than he is *the* spirit. There is no indefinite article

(*a*) in the Greek language, and while it may be inserted in our translations, yet the insertion should be made only when it is required to complete the sense. It is not thus required in the translation of the words of Jesus. He said, "God is spirit, and they who worship must worship in spirit and in truth." Long before that day Zophar had learned that God is infinite, and he said, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven, what canst thou do? deeper than hell [the underworld], what canst thou know? The measure thereof is longer than the earth and broader than the sea."

Moses, in the wilderness, had a conception of the eternity of God when he said, "Even from everlasting to everlasting thou art God." The apostle James had a conception of the unchangeableness of God when he said that "in him is no variableness, neither shadow of turning;" and Moses had a conception of the same unvariableness when he was told by Jehovah himself to say to the children of Israel "I AM hath sent me unto you." A psalmist had an idea of the wisdom of God when he said, "His understanding is infinite." Moses was taught that the God of Israel is holy;

but John, on Patmos, had a higher conception of his holiness when he saw the living creatures round about the throne saying, by day and by night, "Holy, holy, holy, Lord God almighty, who wast and art, and art to come!" Space would fail us to cite the passages in which the justice, or righteousness, of God is set forth in our Book. Moses said, "Just and right is he;" David declared that "justice and judgment are the habitation of his throne;" it is the righteous God who "trieth the reins and the heart;" "a scepter of righteousness is the scepter of his kingdom."

As for the goodness of God, only he who loves him can conceive it. But when one stands, as Moses stood on the mount with Jehovah, and listens to the voice as Moses listened, he comes to believe the truth of the words spoken in the earthquake: "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving kindness and truth!" In the goodness of God is involved his mercy, his compassion, his forgiving grace. He "visits the iniquities of the fathers upon the children of them that hate him, but shows mercy unto thousands of them who love him and keep his commandments." And as for his truth, his

words stand sure. When he speaks he stands fast to his word. Only perverse hardness and persistence in sin prevents him from the exercise of his goodness; but when he has decreed judgment, nothing can stay his hand. The promises made to Abraham stand good to-day, and those who trust him find them sure. His promise to David kept him from executing his judgments upon the sinners of several generations. True as well as righteous is he in all his ways.

Such is the God revealed to us in the Bible; and such is our God. No man, neither any council of men, has been able to devise such a God. For these thousands of years men have been seeking to find some flaw in his character and devise some amendment or improvement in it. But their devices have utterly failed. They have been able to get some idea of power and a faint conception of eternal being. But they have failed to conceive a God of infinite wisdom, of infinite holiness, infinite goodness, and infinite truth. The god of the scientist is a god of law, subject to his own laws, the laws of "nature." He is without sight, or hearing, or love, or compassion. Admitting that he is the maker of a vast organism, or machine, of

which our earth forms a small part, and admitting that he made the laws which prevail in our earthly system, he can not change his law, neither can he deliver any of his creatures from the fate which impends over them. The earth and its contents is a great mill which runs on, indifferent to results, until it has exhausted itself, there being no eye to pity and no arm to save. If good come it is according to law; and if evil, pain and misery, it is because of the movements of the machine which knows no pity, no mercy. But the God of the Bible—our God—is a God of love and mercy, compassionate towards those who love him, but just and right to forever turn away from those who mistrust him or refuse allegiance to him. Happy for us if, in truth, the God of the Bible is our God.

THREE PERSONS—ONE GOD.

The mystery of all mysteries and least comprehensible to the human mind is the Trinity of persons in one God. There are many mysteries connected with the divine personality and with the works of our God. Even the law and the fact of gravitation is a mystery. The electric current is a mystery. What is called Nature, concerning which Science and devotees of Science have told us so many things, and which many assume that they fully understand, is full of mysteries. How the vegetable grows is a mystery. How the animal grows is no less a mystery. How animal life is sustained is a mystery. Men can talk wisely and learnedly about these things, but they do not reach ultimate truth. There are heights and depths which they have not yet reached. What wonder, then, that they have not reached the solution of the mystery of "three Persons in one God, the same in substance, equal in power and glory"?

It does not trouble us much when we are told that "in the beginning God created the

heavens and the earth." We think that we can understand that. But we are also told that from "the beginning," the eternal Word "was in the world, and the world was made by him"; and another Scripture says that "through him" God made the worlds; for "the same was in the beginning with God." God made the world. Christ made the world. Both Father and Son were present and acting when the world was made. And not only so, but at the same time "the Spirit of God moved, or brooded, over the face of the waters." "The Spirit is life"; he is eternal; he is omnipresent—"Whither shall I go from thy Spirit?" He is omniscient; he "searcheth all things, yea, the deep things of God." He is omnipotent, working and bestowing all gifts of miracles, since "all these worketh that one and the selfsame Spirit." He dwells in the saints; he regenerates the soul; he quickens the mortal body. All this we trust we can understand. It seems simple, easy of comprehension. And yet, it is all a mystery.

Jesus said that he knew the Father as fully as the Father knew the Son; that he did nothing of himself, but was always doing the works of his Father; that he did the same things and only the same things

which his Father did; that the Father was in him and he in the Father. He spoke of a glory which he had with the Father before the world was, and the Father has said of the Son, "Thy throne, O God, is forever and ever." The Father has "life in himself," and the Son has "life in himself." The Father and the Son are persons distinct from each other, and the Holy Spirit is a person distinct from either or both. True, the Greek word *pneuma*, meaning spirit, is in the neuter gender, and so we constantly speak of the Holy Spirit as "it." But we know better than to think of him as something less than a person. All other Greek words referring to him are in the masculine gender, and there are several of them. He is the Comforter, the Instructor, Guide, Patron, Advocate, and in all these characters he is a personality. He stands with the Father and with the Son in the command to baptize.

It is not difficult to understand that the Father, is God; no more difficult is it to understand that the Son is God, and no more is it difficult to understand that the Holy Spirit is God. Least of all is it difficult to understand that there is but one God. Finally, we can

say without being troubled: "To God the Father, God the Son, and God the Holy Spirit be praise, might, majesty and dominion, world without end."

What is our trouble, then? We have none, until we undertake to solve the mystery of three in one and one in three. But we are to know of a truth that it is a mystery—a thing beyond our comprehension. Yet it is not the only mystery; only one of the mysteries. If we could understand it all; if we could know God as we know each other, we should cease to worship him as God. He would be commonplace to us. Let us first compass the idea of eternity, the idea of omnipresence, the idea of omnipotence, the idea of omniscience, then we may demand the ability to understand the Trinity.

A scientific journal has just told us that "It is now known to modern mentalists, lately newly discovered—the ancient students of mind knew it—that our minds are unable to think of the following six words: Space, infinity, eternity, creation, beginning, and end. They are all unknowable, and the chief mathematicians of the world do not try to think of them—a sheer waste of time." Yet there are those who demand that they understand the Trinity, before

they accept the idea of three persons in one God. Some of those who make this demand regard themselves, and want us to regard them, as wise men.

Think of this—it is Science: The distance from the earth to our sun is 93,000,000 of miles. The distance from our sun to its nearest neighbor among the stars is 25,000,000,000,000 miles. "An object moving on a straight line at the rate of one mile a minute would require more than 48,500,000, nearly 49,000,000 of years, to traverse the distance from the sun to the nearest fixed star. Yet our God and our Christ made both the sun and the star, and our God is there now as truly as he is here. Again, "light is known to be in motion always with the tremendous speed of 186,000 miles per second. There are in our siderial or calendar year 31,228,149 seconds, and the time required for light to traverse the distance between our own sun and the nearest fixed star is 43,572 years." Yet our God is there, and he is here at the same time. The distance from the earth to the sun is 93,000,000 miles, and yet the distance from the sun to the fixed star nearest to it is 275,000 times 93,000,000 miles. Yet our God is at both the sun and that star at the same time. And yet

men say that they can not believe in the Trinity—Three Persons in One God—because they can not understand it. Forsooth!

But why talk about the Trinity? Because three persons have to do with man's salvation, with the happiness of the Christian, with the glory to be revealed to the saint and in the saint a few years hence. So sure as we do not accept the doctrine of the Trinity, we fail of the greatest blessing connected with the religion of the Bible. It is not speculation, nor is it imagination. It is a revelation from God.

BY ONE MAN—SIN.

No one denies or doubts that sin is in the world. It is everywhere evident. The question is, How did it come here? Did God originate and create it? Did he create a sinner—a being in his very nature, a sinner—sinful? No one believes it. All that God "created and made" was "very good." Yet sin is in the world. If it was not here "in the beginning"; if it was not crated; if sin was not an element in something which God created, it must have come in after the creation had been completed. Sin is here, and it is found only in humanity. The sun, moon, stars, the round earth, the living things that move on the earth—none of these is a sinner. The sinner is man—the race of man.

It follows, then, that sin came after man came. Not that there was no sin in any part of the universe; but there was no sin on this earth till after the creation of man. And now it is found that sin has affected every member of the human race. There is no exception, whether in the civilized or the savage races; in the refined and

cultured or the rough and uncouth barbarian—all are sinners. The hoary-headed and the infant both are sinners. The thoughtful man confesses it. The Scriptures tell us that the infant is not excepted. "The law of sin and death" has been in the world from the first until now. Death is the penalty of sin, and where there is no sin there is no dying. "Nevertheless death reigned from Adam to Moses, even over them who had not sinned after the similitude (after the same manner of disobedience) of Adam's transgression." Little children, infants, died in the primitive ages, before the days of Abraham, before Moses and the formal law. Did the good God the maker of man, inflict death upon perfect innocency? We can not believe that he did. How then shall we account for the presence of sin and for the effect of sin in the human race?

That is a question which has puzzled philosophers; and the world is full of men who are unwillling to receive instruction but are seeking to solve the problem of sin by their own wisdom. Generation after generation of men have been at work on the problem; but they have made out very poorly. No sooner has one cried "Eureka!" —I have found it—than another has cried

out "Erratum!"—a mistake. And so they have been going on through the centuries, one wise in his own eyes, a neighbor coming and searching him out. The philosophers have devoured each other, and are as lean to-day as though they had never been fed on vanity. We are not sorry that these philosophers have been at work, for they have demonstrated the limitation of human wisdom and the utter inability of man to solve the problem by any other process than that which Jehovah marked out for them, when it was said that Adam "begat a son in his own image, after his likeness"—in the image he bore after he had sinned. Since that day every human soul has borne the same image, the image of a sinner. The Deluge swept away the great multitude; but the eight souls saved were still sinners, and soon proved it. They begat sinners, and death reigned.

The philosophers having failed, how do we account for the presence of sin in the world, and for the fact of sinfulness in every human soul? If, at the end of sixty centuries, human wisdom has not solved the question, surely we are not so vain as to spend time over it now. What then? We will take "the Scriptures of truth" and

allow them to answer for us. Here is wisdom. He that readeth, let him understand. Jesus tells us that he came into the world to destroy the works of the devil, and he assumed that every person whom he met was a victim of the devil's doings. He came to call "not the righteous, but sinners to repentance," and he held that repentance was due on the part of every one. It was sin that nailed Him to the cross. Yet he only could not be convicted of sin, and only sinners can be benefited by his death. By the pen of one whom he raised up for the purpose God tells us how it came about that "sin entered into the world, and death by sin, so that death passed upon all men, for that all have sinned." He tells us that it was "by one man who sinned," that man Adam, the first created and the only created man—the father of the whole human race. We have learned that "authority in religion" is the Word of God. To this we turn and read (Rom. v.): "Therefore, as through one man sin entered into the world, and death by sin; and so death passed unto all men, for that all sinned"—Sinned, when, how? Sinned in the first sinner. . . . "For if by the trespass of one the many died."—Who was the offender? Who wrought the havoc? It was the one

man, the father of the race—Adam. For the judgment came of one unto condemnation." "For if by the trespass of the one death reigned through the one." Terrible fact. "The one" was the first sinner, and he innocculated his race. Sin entered the blood; it affected the whole man, and every man. "So then, as through one trespass the judgment came unto all men to condemnation." Not only by one sinner, but by one trespass. It was not a course of sinning, by which the sinner became worse and worse; but it was by one single act of sinning, or trespass. "For as through the one man's disobedience the many were made sinners." There it is again. He who held the pen seemed to know what he was writing, and whether it was the pen or the writer, the guiding hand was God's. All that was written is in perfect harmony with what we learn by the tenor of the whole great volume. We read it in the third chapter of Genesis, and we trace it all the way down: Sin, death; sin, death. "None righteous, not so much as one." "All sinned and came short of the glory of God." Only two men of them all did not die, and their rescue from death was simply to show what Jehovah could have done with all the race,

had all been fit for the translation. At another time it may be permitted us to say something about the way of deliverance; but now our thought must be confined to the fact of sin and its penalty.

"Sin is lawlessness." It is not simply an act; it is a condition. The first human sin was not simply an external, "overt" act, beginning and ending with the sinner. It was induced by a tempter, and it ruined the tempted. It effected an uncleanness out of which it has never been possible to bring a clean thing. He who never sins may be a sinner. Such is the infant. While yet unable to commit an act of sin, the soul is sinful; it was born in sin, with a sinful nature, and only the redemption purchased by the blood of Christ can deliver it from the penalty of sin. Man looketh on the outward appearance; but the Lord looketh upon (and into) the heart; for it is out of the heart that the evil things proceed. We can take account of only the external act, and we forbid judgment upon one for merely thinking evil. But he who seeth in secret searcheth the heart and trieth the reins of the children of men. There may be a repentance of sinful acts, but there is need of a deeper repentance, because of the evil pro-

pensity; because when we would do good, evil is present with us. It is the sin in the man which takes occasion, when the law enters, to deceive and slay the self-righteous sinner. A beam of sunshine gleams through the shutters of a darkened room. We enter and notice that there is dust there. It was not the beam of sunshine which produced it. It was not our entrance. The dust was there before we entered, and in spite of the sunbeam. So sin is in the soul, quiet, but ready to break out at any moment. And all because "by one man sin entered into the world."

Yet for all this our God has provided a remedy to be enjoyed by him who will.

HOW FAR FALLEN?

It is never pleasant to contemplate sin, especially is it not pleasant to contemplate one's own sins. It is easy for most people to admit that they are sinners, provided we allow them to follow with the remark: "We are all sinners." The great virtue of the publican's prayer was that he confessed himself to be "the sinner." (In the best Greek manuscripts the article *the* is before the word *sinner.*) The man got no comfort out of the thought that "all men are sinners." He was not troubled about others; his trouble was with himself; he was the sinner. And until one comes to feel that, he is not in a condition of true repentance. The truly repentant soul does not repent for others beside itself.

There is among us great objection to the phrase "total depravity." To many people it is like a red rag to a mad bull; it rouses antagonism and protest. And yet the words belong to a great fact. They do not mean that the sinner, the depraved, is just as bad as he can be. On the other hand, it means that every part of the sinner is affected by

sin. The soul of man is an indivisible unit. It can not be part one thing and part another—partly good and partly bad. It is either on God's side, or it is against God. In its natural state every soul is against God. In a regenerate state every soul is on God's side. Herein is the radical difference between an unregenerated and a regenerated soul. To get it on God's side and keep it on God's side every human soul, having sinned and fallen in Adam, has to be regenerated, "born anew," "born from above," "born of God."

While it is true that the human soul is a unit, an undivisible entity, it is true that it has many faculties, and it is capable of a great many motions and motives. It is endowed with the powers of thought, memory, reasoning, emotion and will, and when we speak of depravity, or sinfulness, we recognize all these as affected by sin. And not only so, sin has so affected the soul that it can not recover itself. It is not only true, as said in the old New England Primer:

> "In Adam's fall
> We sinned all";

Paul has said: "All have sinned and come short of the glory of God"; and it is true, as the Scriptures clearly teach, and

as experience proves, that the fallen has no power of self-restoration to the state from which he fell. Over this question theologians have wrangled ever since the days of Pelagius, and a great many different theories have been embraced and argued, but there still remains the great fact that Jesus Christ came into the world to save sinners, and it can not be that he would have come to save them, that he would have laid down his life on the cross, if there had been any possibility of the sinner's saving himself. Every soul which accepts Jesus as its Savior has to confess that it could not have been saved by any other means. Every redeemed soul is a witness that salvation is wholly of grace in Christ Jesus. There can be only two conceivable ways by which a human soul can enter into the life of God; one of these by works, the other by grace. But the New Testament distinctly declares that the life of God can not be achieved by works, and it as distinctly declares that it is always and in every case by grace.

The Scriptures also declare that what is of grace is not of works, and that what is of works is not of grace. Moreover, grace and works can not be harmonized with each other. The soul can not plead part grace and part works. The word salvation means something done for one which he

could not do for himself. One who is not lost can not be said to be found. One who can recover himself can not be said to be saved. Jesus came to seek and to save the lost, those who could not find their own way into life. For four thousand years men had been trying to save themselves by various devices, and God had been working with them by means of the law, and yet the race was no better than at the beginning. The first son of Adam was the most monstrous sinner who ever lived, and the second son was one of the most pious. Yet neither of them could save himself. Abel offered bloody sacrifices, because he believed them to be pleasing to God, and Cain offered something else, because he defied God; and because he defied God he killed his own brother, and did it because of his hatred of God; because God respected Abel's offering, and did not respect his.

So then, we say, that in the fall of man he became altogether helpless, so far as his salvation is concerned. There was left in him no power by which he could recover himself. Every attribute and faculty of his being became affected and wrecked by sin. Sin enters into every act of life. The most pious saint of whom we have ever heard was prone to confess sin. Those who have

lived nearest to God have been most ready to acknowledge their sinfulness. The Godly John Newton confessed: "If I pray, or hear, or read, sin is mixed with all I do." In the first three chapters of Romans Paul tells us what is the true condition of the human race in its relation to God, pointing out various forms which sin takes. The picture is a most distressing one. It is black and filthy. And yet it has to be confessed that it is true to the life. Everything there said of humanity and of human nature can be proved to be true. If some of us are not guilty of all the sins there enumerated, it is simply because we have not been subjected to the same temptations, or have not been reared amid the same surroundings. Christianity, weak as some would have us believe it to be, has done a great deal to keep us from some of the degrading sins mentioned in those chapters. The impossibility of self-recovery on the part of such sinners is illustrated by Jehovah, when he says, through Jeremiah (xiii. 23): "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil." True, men may reform their habits, in some things, and make great improvement in their manner of life; but by no process of self-education can

they get the presence of sin out of their souls. Those who have made the highest attainments have been ready to declare, and have declared, that they were saved not by works of righteousness, but by grace, the mercy and the power of God.

William Carey, the great missionary, who spent over forty years in the most arduous missionary service, wished to have engraved on his tombstone:

"A wretched, poor and helpless worm,
On thy kind arms I fall."

Paul (Rom. v. 6) says truly: "For while we were yet without strength Christ died for the ungodly." That is, while yet man was unable to save himself, Christ died for just such weak sinners. Ungodly men do not recognize this want of strength, or ability to help themselves, but insist upon thinking that they do well, because they are not as bad as they might be. They seem to think that if they can make it appear that they do more good things than bad things (they themselves keeping the books and estimating the value of their deeds) then their good deeds, by overbalancing the bad, entitle them to life and blessedness. They do not understand, or will not confess even to themselves, that every violation of the divine law is fatal

to their hope. By one act of sin Adam fell, and yet men think that they can commit untold sins without falling, or forfeiting blessedness. They do not seem to know that they have already lost every possible means of saving themselves, and that their doom is sealed; that there is no way of deliverance except by acknowledging their sins and casting themselves upon the mercy of God.

Just here is the greatest obstacle in the way of the salvation of lost souls. The sinners will not acknowledge their sinfulness, their need of deliverance by some power higher and mightier than themselves. They will not believe that they are lost, and, consequently, will not come to Christ that they may have life. And this is conclusive evidence that sin has utterly ruined the race, and that there is in man no power to overcome the effects of sin in his soul. God must do it, or the soul must perish for ever.

A SAVIOR NEEDED—WHAT KIND OF SAVIOR?

The man was made upright, in the image of his Maker. He was possessed of qualities and faculties the ideal of him who created him. But these qualities and faculties were not as the attributes of the Creator, infinite. When put to the test, the man fell, and all his qualities and faculties became affected by the fall. Two painters were painting a cornice on a high building. A rope supporting the swinging scaffold broke; one of the men saved himself, the other fell to the pavement. These eyes saw the body two minutes after it struck the sidewalk. Not a muscle moved. The man was dead and helpless, but he was no more dead and helpless than was the man who fell in disobedience to divine law. He fell less than a hundred feet, but he could not recover what he had lost. Not one member only, but every member of his body was dead. Other men could lift up and bear away the body, but they could not restore the life; could not make him what he was before. No more can the sinner,

whether the first or the last, recover himself and put himself right with God.

What then? God must do it. It must be done by divine power, a power no less than that of the Creator. He could remove the dead and create a new race, but he chose to recover the fallen, and make more glorious that which had been ruined in the fall. To do that would give more glory to the Redeemer than would the creation of a second race. Not simply restoration to the lost estate was the purpose, but the exhibition of divine wisdom, love and mercy, and the production of something better than that which had suffered. Not simply restoration, but something infinitely better was the purpose formed and put into execution.

How? He who would act as the Redeemer and Deliverer must be able to act a double part. He must be God and man in the same person. He must know God, the offended, and he must know man, the offender, the ruined. He must know divine power, glory, purity, holiness, and he must know man's weakness, his perverted propensities, his environments, his temptations, the power of his enemy. He must be able to lay hold upon the throne of God with one hand, and lay hold upon the dead sinner with the other. He must have

power to beget a new life where the old one had gone out. He must be able to effect an enduring change, so that there should be no danger of another lapse, a second ruin. He must recognize the personality of the sinner, his free-will, his helplessness, and, at the same time, his disposition to assert his independence and self-sufficiency, his hardness of heart and his blindness of mind —every element of his nature affected disastrously by the fall. It was an occasion for pity, an impulse to help, and a purpose to persevere until the purpose might be accomplished.

The help provided must not be forced upon the recipient in such a way that he can not fail of receiving it. As the first sinner was endowed with free-will, so every other sinner must be free to choose or to reject. Good and evil must still be kept before the sinner, as they had been set before the father of the race. Beside, it must be recognized that the fall has actually produced "enmity against God," upon whom the sinner laid the blame, in that he had been exposed to temptation and had not been so hedged about as to render his sin impossible. All these things must be taken into account in any effort to overcome the effects of the fall. It was a great

problem; only the divine mind, the infinite, could solve it.

A question of the centuries has been "Cur Deus Homo?"—Why did God become man? At the end of the centuries there are those who declare themselves unable to answer it. Generation after generation has been engaged upon it, and while goodly numbers have accepted the fact and have with it received a blessing, even eternal life, others have still made proof of the utter inability of the fallen to recover himself. Instead of welcoming the Deliverer and gladly accepting his help in the forlorn extremity, the multitude has been ignoring him, on the one hand, or questioning the facts and the motives, on the other. The sinner has been slow to believe that the offer of salvation could be absolutely free, and that he who made it was not moved by a desire for personal profit. Though declared to be free, the sinner has argued that there must be some return for it; that he who receives it must work for it, either before or after its bestowment.

And so there has been a great deal of trouble just there. Just at the gate of abounding mercy, and in the immediate presence of the Great Deliverer, men have

set them down and argued, either as to the futility of the offer, the quality of the mercy, the necessity for the redemption, or the certainty of its accomplishment. And so they have sat there and reasoned with themselves or with each other, till the door closed upon them, and they went away into the everlasting darkness—unsaved. Sin—the first sin—thus perverted and twisted human faculties and rendered so difficult the undertaking of redemption. In this respect man often proved stronger to resist than was God to save.

A savior was needed; of that there could be no reasonable question. God saw it; Jesus, the Son of God, saw it; and the Holy Spirit saw it; and angels saw it. The Godhead did not hesitate to enter upon it, and the angels became willing messengers and witnesses to help on the work. The Father could sit upon the throne and order the affairs of his universe; the Son could condescend to be the special medium of redemption, and the Holy Spirit could abide his time to consummate, by his peculiar power, and conserve everything that might be achieved and secured. The love of the Son prompted him to offer himself; the love of the Father prevailed upon him to consent, and the love of the Spirit caused him to put forth his gentle, sweet and wooing

voice, entering into the depths of the soul, humbled and subdued, and to there take up his abode, making that soul a new creation in the name of the Redeemer, to the glory of God the Father.

The centuries passed; other means were shown to be ineffectual; no lasting and reliable result had been accomplished, when the Son of the Highest appeared in the lowliness of a stable, born of a woman, yet he of whom Moses in the law and the prophets had written and spoken. Born of a virgin, he was the Son of God and the son of Man. He received the testimony of the Father to his fitness for the work, when it was acknowledged, in a voice from the excellent glory: "This is my beloved Son, in whom I am well pleased.' Thus, and by such testimony, did the Man of Galilee receive the assurance, in which we also share, that he was just such a one as God would have to do the work demanded. At the same time the Holy Spirit bore witness by a dove-like descent, from which time forward he remained upon the Son of man.

By the witness borne at the Jordan, and on other occasions, the Man of Nazareth gave proof that he was just such a Savior as the Creator was pleased to accept as the redeemer of the fallen. He was not self-sent, nor self-imposed. He bore witness of him-

self, the Father bore witness of him, and the Holy Spirit sealed the testimony when he took up his abode in the hearts which had been opened to receive the Lord Jesus. Not as by a flash of lightning, the work of a moment, was the redemption to be accomplished. It must be wrought out in the presence of the sinners. Men must see and hear, and judge for themselves whether they would have this Savior. If they accepted him, followed him, loved him, called themselves by his name, and entered into living sympathy with him, they gave external proof that they would be loyal to the God against whom they had always been in revolt. It would be a treaty of peace and it would be recognized by the peace which came to possess the soul. This would be proof to them as it was to God also, that the old antagonism had ceased; that from that time onward love and confidencee and filial fellowship were to exist and increase between the Creator and the fallen creature. It was a matter of free will a free choice, but so brought about that he was sweetly constrained, made willing by the blessed power of the wooing Spirit. Such a need—such a Savior.

THE DEAD MADE ALIVE—HOW?

There are those who do not believe that Jesus, the First-begotten of God, rose from the dead according to the Scriptures. There are those who can not believe that a human body, dead and laid in the bosom of earth, can be made to live again. Yet Jesus said: "He that believeth on me, though he were dead, yet shall he live." "The dead shall hear the voice of the Son of God, and they who hear shall live." Paul reasoned truly: "If by the trespass of one the many died, much more did the grace of God and the gift by grace abound unto many." And he says to the Ephesians: :"And you hath he quickened (made alive) who were dead in trespasses and in sins." So it is reckoned that there is a physical death and there is a spiritual death—a death of the body and a death of the soul. Every human being has already inherited the latter, and every one is sure to experience the former. So far as he himself is concerned, "no man has power over the spirit to retain the spirit, neither hath he power in the day of death." No

one who has come to years expects to escape the death of the body. No one who knows his own soul, or has learned from the Word of God, can fail to recognize himself as "dead in sin."

The question arises: How is it possible for the dead to be made alive? Who can raise up the dead body? Who can revive the dead soul? He who can do the one can do the other, and only he. We remember that in the vision of the valley, Ezekiel saw the scattered bones brought together, bone to its fellow bone; he saw the sinews come back to the bones, and the flesh come up upon the sinews; then he saw the skin come back upon the flesh—all the members of the bodies in their places and all perfect as in the day of death. But the bodies lay there as helpless as when the bones were scattered. There was no power in any one of them to raise itself up or move a muscle. Unless something else had been done for them, they must have mouldered back to dust again. It was only when the prophet had called, at the commandment of God, that the breath came, the spirits entered into them, and they "arose and stood upon their feet, an exceeding great army." Only he who could breathe the breath of life into those

slain ones has power to make alive the soul that is "dead in trespasses and in sins."

To the dead soul it is a matter of no consequence that God has been good in giving and preserving life; in giving social instincts and providing for social friendships; in giving abundance, so that man's life can be more than existence; in giving Jesus Christ, the God-man, to live a human life, endure human woes, suffer the pains of humanity, and finally die a human death, lifted up from the earth, that he might draw all men unto himself. All of these things matter not to the dead soul. With all these things before him, the dead sinner can continue in his sins and utterly ignore the call to a newness of life. He does not feel the need of anything more than he has; does not regard himself as lost; does not allow the goodness of God to lead him to repentance. He is dead—a dead sinner, on his way down to the pit of despair, where "their worm dieth not and the fire is not quenched."

Now, how is this dead sinner to be made alive? There is only one answer to the question. Certainly he will never revive himself. The dead has no power to revivify itself. Only one who had died ever

came to life by his own power, and that was Jesus, of whom it is said: "In him was life." He had and holds power over death, having wrested it from his enemy. And yet this Jesus does not do it by his own personal might. He has a second self, one whom he is accustomed to send in his own name, or in the name of the Father, and to him has been given "the power of the Spirit of Life." He is life. He is one with the Father and the Son, and yet he is a distinct person to whom has been assigned the work of vivifying human souls and winning them back to the Father an to the Son. Of himself Jesus said: "Whatsoever he seeth the Father do that doeth the Son likewise"; and so it may be said that whatsoever he seeth the Son do that doeth the Spirit likewise. The Son having finished his work of redemption, dying on the cross and rising from the tomb, ascended to his Father, and fulfilled his promise to send the Spirit, who should abide among men and do all that is needful to the working out of the divine plan of salvation. It has been said of Christ that he is "the organ of external revelation," while the Holy Spirit is "the organ of internal revelation." Christ, having finished his work on earth, has gone into

the heavens, there to intercede in the presence of God for his saints, while the Holy Spirit remains here on earth preparing a people for the abode of blessedness which Christ has gone to prepare for them. Christ prepares the mansions; the Holy Spirit prepares the saints for the mansions.

And he begins at the beginning. He begins with the dead sinner, the utterly indifferent, the hostile, it may be with the objecter, the resentful, the willfully resisting. No matter. It is for the Holy Spirit to begin and to carry on the work. It is to him a matter of no consequence that the sinner is dead, that he is helpless, that he is obdurate, that he is resentful. By his omnipotence he turns the hearts of men "as the rivers of water are turned." But for him, no flesh could be saved. But for him, Christ had died in vain. But for him, the spectacle of Gethsemane and of Calvary would have been meaningless, and the results futile. But for him Saul of Tarsus would have arrested saints in Damascus, probably Ananias among them, and would have taken them to Jerusalem for punishment. But for him, Cornelius of Cesarea would have remained in the darkness of heathenism. But for him, the Gos-

pel would have been powerless, whether in Judea, or Samaria, or Philippi, or in Rome. But for him, Martin Luther would have remained a blind monk in his cell at Wittenberg. But for him, Benjamin Keech, and William Kiffin, and Hanserd Knolleys, and Roger Williams would have been as ignorant of the way of life as were many of those who sought to obstruct the truth and to put out the gleam of light which shone through these men to the enlightenment of the multitude of true Baptists now trying to honor God and work righteousness in the earth. All along down through the ages the Holy Spirit has been at work in and upon individual souls, occasionally in and upon groups and conventions of souls, giving new life and guiding into the truth as it was promised by the Son that he should do.

How shall the dead be made alive? The answer is ready, and yet it is not so simple as it may appear. There is no lack of power; there is no lack of love; there is no lack of desire to win the ungodly from error to truth, from life to death. And yet, it is not for us to know why it is that two men may be on the house-top, one taken and the other left; two women grinding together, one taken and the other

left; husband and wife bound together in love, yet separated, the one taken and the other left; children in the same family, the same surroundings, the same education, the same parental care and love, one taken—two, three—others left. We can not settle this question of why? We know only the facts. "Neither did this man sin nor his parents, but that the works of God should be made manifest in him." "Even so, Father, for so it seemed good in thy sight." "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." "The Spirit himself beareth witness with our spirits that we are the children of God." "The Spirit also helpeth our infirmities." "He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." "He that soweth to the Spirit shall of the Spirit reap life everlasting."

So God has provided that the dead sinner may have life and may conquer every foe, finally entering in through the gate into the city. The Holy Spirit makes the work of Jesus effective.

REGENERATION—CONVERSION.

They are not the same thing. Neither word is used frequently in the New Testament, but both are used often enough to show that they signify distinct ideas. A man may be converted and not regenerated; he can hardly be regenerated without being converted. The one is an inward, heart experience, the other is the outward manifestation of the new life realized in regeneration. Conversion may occur several times in human experience; regeneration can occur but once. The verb from which the word "conversion" comes is used several times in the New Testament, and means to turn about, to change a course of conduct; to enter upon a changed life. When the liar ceases his lying and becomes truthful, it may be said that he has been converted from a lying habit. When a slanderer ceases his habit of slandering, and becomes generous in his thought and in his speech, he may be said to be converted from his slandering habit. And so of any other sin or vice, to be converted from it is to cease the evil practice and

act honorably and circumspectly before the world.

The regenerated soul is born of God. The Holy Spirit has come to it and imparted to it a new life, so that it has become "a new creature," a "new creation." It is not the same soul it was before. It received a new element which has affected it in every fiber of its being. The renewal has been accomplished once for all, and the new creature is immortal life. It is of God, and the subject of it has been made "partaker of the divine nature." God in Christ has become the life of the soul, so that it can not become again what it was before. At the beginning it is an infantile life, and needs care and culture that it may the more speedily develop into strength and activity. Neglected, it is stunted and dwarfed in its infancy, and may fail for years to manifest itself. But being immortal, the life does not go out; there is no death for it, but a favorable incident, a day of deliverance from the overlying burden, and it springs into activity and develops the faculties inherent in the divine life.

The regenerated soul may need conversion, though it ought not to need it. Peter, when he became timorous and denied a knowledge of the Lord Jesus, needed conversion; and when the conversion occurred

he was able to strengthen his brethren, by his advice as well as by his example. He needed conversion a second time, when he dissembled and refused to eat with Gentiles, because certain brethren of "the circumcision" were liable to tell them of Jerusalem what they had seen him do. So a great many regenerated Christians are liable to get out of the way, on the wrong road, and need to be turned back, converted.

But while this is true, and while conversion may be a frequent occurrence in the life of the saint, the probabilities are on the other side. Conversion may be taken for regeneration, and the "convert" may be simply temporarily reformed, soon to go back to his old place, his old habits, his old life. And so conversion has been mistaken for regeneration in untold instances.

We do not condemn the use of the word "conversion" to signify "regeneration," or what we trust is regeneration. Perhaps we ought to use it, because we can not be sure of the deeper and vital work of the Spirit; but we should not be satisfied with simply the evidence of conversion, but should so present truth, so hold forth the Word of Life that those who hear may truly and fully repent of their sins and mourn their sinfulness, thus insuring a converted life.

In far too many instances conversion is taken to mean regeneration, and we encourage the converted to believe that he has experienced the latter when he has only determined upon the former. It is just here that the professed Christian has occasion for repeated self-examination. He knows that he is not all that he ought to be, and frequently he knows that he is living in sin, as though he had never experienced the passage from death to life. He tries to reform, and does reform, for a time; but the time of reformation is short, and he relapses into the same old ways, or similar ways. Is it possible that he has really been regenerated, made a new creature in Christ Jesus? The only evidence of regeneration is found in the converted life; if that fails, there is reason to fear that there is no life there.

Conversion is not saving. It is external, temporal, possibly temporary. A drunkard may be converted, and abstain from drink for months and years, and even then go back again to his cups, the last state worse than the first. He was converted, not regenerated. The reformation was in the outer life, not in the soul. A temperance orator, like John B. Gough, can make converts, but it is beyond the power of the

orator to effect regeneration. Evangelists may count "converts" by the hundreds or the thousands, but they are "converts," and not saints. They have been converted temporarily, and may "run" for a few months, but they will surely fail before the end of the race is reached. So Jesus said well, "He that endureth to the end, the same shall be saved." The word was spoken for us, to give us pause in our hasty conclusion that, because a soul seems to be converted, it is therefore regenerated.

SANCTIFICATION—JUSTIFICATION.

Not a few who read 1 Corinthians vi. 2 are puzzled because the apostle puts sanctification before justification—"But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." It is quite customary to put justification before sanctification, and say that sanctification is a progressive work effected in the soul of the believer and manifested in a life of increasing holiness and of loving obedience to the will of God. On the other hand, there are those who regard sanctification as a work wrought in the soul by reason of which it becomes not only freed from sin, but sinless, no longer liable to commit sin, immune to temptation, and free from the being of sin, or what others would call "indwelling sin." It is not uncommon to meet with persons, doubtless honest and sincere, who imagine that they have reached a state of "sinless perfection," or "entire sanctification." We can not accept their view, and do not see evidence of its correctness in their practice.

The literal meaning of the word "sanctify" is to make sacred, to transmute what is common to a sacred use. In another phrase, it is to make holy. And the phrase implies that what is made holy was not so before, but was made so, either by the will of man or by the will of God. All through the Old Testament we find the word used to signify a dedication to God, or to a sacred use. It is first used in Exodus xiii. 2, where it is commanded that "all the firstborn shall be sanctified to God." In Exodus xix. 10 Moses was commanded to go and sanctify the people; and he did it. It is also said, "Let the priests sanctify themselves"; and Moses was commanded to set bounds about Mount Sinai to sanctify it. But the sanctification, of that day, though performed by Moses, was not enduring; there was need that it be repeated. Some time after (Ex. xxviii. 41) it is commanded, "Thou shalt put them (the holy garments) upon Aaron thy brother, and upon his sons with him, and shalt anoint them, and consecrate them and sanctify them, that they may minister unto me in the priest's office." It is evident that the consecration and the sanctification were closely associated and partook each of the nature of the other. What is consecrated

is set apart to a particular use, and from the moment of consecration it is unlawful to use it in any other way, or for any other purpose than that to which it was consecrated. Thus the tabernacle was sanctified, the altar was sanctified, and Jehovah says to Israel, "I am the Lord that doth sanctify you." In Lev. xi. 44 it is said to the people, "Ye shall sanctify yourselves," and in Lev. xxi. 23 it is said: "I the Lord do sanctify them." So the Sabbath was sanctified; the first born of males among men and brutes was sanctified. So Jehovah said to Joshua, "Up, sanctify the people and say, Sanctify yourselves." Samuel "sanctified Jesse and his sons." Nehemiah built and sanctified the sheep gate of Jerusalem. Job sanctified his sons and his daughters.

Coming to the New Testament we find similar usage. Jesus prayed that his disciples might be sanctified, and declared that for their sakes he sanctified himself to the cross. Paul prayed for the believing Thessalonians that the God of peace might sanctify them wholly. Jesus declared of himself that the Father had sanctified him and sent him into the world (John x. 26). The unbelieving husband may be sanctified by the believing wife, and the unbe-

lieving wife may be sanctified by the believing husband. That is, either is separated from common things by virtue of the relation of the other to the Lord Jesus. And it is said of the Lord Jesus that "by one offering he has perfected forever them that are sanctified."

Sanctification, then, in its first and prime sense, is a setting apart from a common to a specific use, and in the case of the Christian it is his setting apart from the service of sin to the service of God. It is safe to say that there is no such thing as an unsanctified Christian. Paul called all the believers saints, and such they were, because they had been sanctified. [The word saint means something sanctified, sainted.] In order to justification, there must be, first, sanctification. The sinner, conscious of his guilt and the justness of his condemnation, is brought face to face with the Lord Jesus and his cross. In despair of salvation by any other means, he finally yields and accepts the mastership of Jesus. Oftentimes the struggle is fierce and long-continued. It is a question of yielding or not yielding. This Jesus must be taken as Lord as well as Christ, and the convicted sinner finally accepts the conditions—he yields to Christ; takes him as

Lord; consecrates himself to the service of his captor; sanctifies himself to the service of the Lord Christ. Is he sanctified? Yes, assuredly. It is just there that his sanctification begins, and for the securement of his salvation it is complete. It is a surrender of body, mind, soul and spirit to Christ. Only when it is thus, can Christ become the Savior of the soul. Sanctification, then, begins just where and when the convicted sinner gives himself up to Christ, to be ruled by him—to be his "slave," as Paul declared himself to be.

It is not a state of personal sinlessness. "Let not sin therefore reign in your mortal bodies," said Paul. "If we say we have no sin, we deceive ourselves and the truth is not in us," said John. There can be no justification unless there has been first a sanctification. From the hour of his submission to Christ the believer is sanctified.

But, as in the case of Old Testament saints, and, as is painfully evident in the New Testament saints, there is need of a frequent repetition of the sanctification. Perhaps it ought not to be said that no redeemed sinner ever yet reached the place, in this world, where he became fully and completely and unswervingly sanctified. We may not know what another has

achieved, except by external signs. We may not correctly judge all the signs. But we do know of a surety that many who profess perfect and entire sanctification come very far short of illustrating the fact of such sanctification. And yet, we say that without entire sanctification, the soul can not enter into Christ and eternal life.

How do we reconcile these two facts? We do it by accepting the evidence that human nature is subject to human weaknesses, and that lack of stability is, alas, too evident in us all. What we promise we do not perform; the pledge we make we do not abide by—do not adhere to. We once sanctified ourselves, but we have sinned, and we need to renew the sanctification. It is for this that we seek the place of prayer. and observe the hour of prayer. It may be said that only the sanctified suppliant receives answer to prayer. Not until the soul surrenders is the prayer heard. Only then can the answer come. Only then can sin be forgiven.

But we bless God that justification is thus allied to sanctification. Sanctification is ours, justification is God's. When the sinner sanctifies himself, our God and Savior justifies him. As the sanctification is the setting apart from a common to a

holy use, so justification is a making or counting righteous that which before was sinful. The humble, sanctified suppliant is immediately justified. His sins are forgiven, though they may have been many, and though the prayer has been repeated a thousand times, ten thousand times. In nothing does our God delight more than in forgiving sin. By his forgiving grace would he be known to us. And every act of forgiveness is an act of justification. It pronounces the sinner just, free from sin and from the guilt of sin. He is no more a sinner than though he had never sinned. "Forgiving iniquity and transgression and sin," he was the God whom Moses heard. Only the sanctified sinner is the justified sinner; only the justified sinner is the forgiven sinner.

We have said that an apparent object of those who are cutting and trimming our Bible, a la Clarke and Foster, is to make it more palatable to the objector and unbeliever. They make themselves believe that, as matters stand, the Bible being regarded as the infallible word of God, the unbeliever has some kind of justification for his unbelief; the Bible, as it stands, asks too much of him. Something must

be done to make it easier for him to accept Christianity as a religious system. And so they go to work to whittle away the miracles and everything which demands faith, and an acceptance of the Most High God as the author and finisher of the plan of salvation. We are told that something similar is going on in India, where Hinduism and Mohammedanism are making large demands upon the credulity of their devotees, while it is demanded that Christianity shall apologize for its intrusion into the field of religion. An editorial in the Baptist Missionary Review, published in Madras, says: "Here in India it seems to be coming to pass that almost the only thing for which an apology is expected is for being a Christian. The Mohammedan offers no apology for his religious faith, nor does the Hindu, the Parsi or the Buddhist; nor will any of them consent to be shoved into some quiet corner where their religious performances will not disturb others. It is the Christian who must not obstruct the public highway or stir up the opposition of other religionists." And, as things are going, it may be expected that something similar, only in a more covert way, will yet influence public

opinion in "Christian America." The man who stands by the religion of the Bible must submit to being regarded as "a back number" lingering on the stage when he ought to have got out of the way.

JUSTIFICATION—HOW EFFECTED.

Perhaps there is no doctrine of the Bible so difficult to understand or over which so many people stumble as the doctrine of justification, as taught in the New Testament. A year ago a noted teacher was trying to illustrate the doctrine, and he took the case of the French officer, Dreifus, who, having been tried for treason against his country and convicted, had been pardoned, though not restored to his former rank in the army. It was said that Dreifus was not satisfied with what had been done in setting him at liberty, but was seeking a new trial with the expectation of proving himself innocent, in order that he might be restored; and it was said, "What Dreifus then wanted was justification." The teacher utterly misconceived the nature of justification, as it is taught in the New Testament.

The truth is that what the Frenchman had already received was a partial justifition, and what he was trying to obtain was a judgment of innocence. He was unwilling

to be regarded as having sinned. He was unwilling to be pardoned, and demanded that he be declared innocent. And this he has finally succeeded in securing—a verdict of innocence. In this respect he was in the attitude of the great mass of humanity. "Being ignorant of God's righteousness, and going about to establish their own righteousness, they have not submitted themselves to the righteousness of God." They are unwilling to admit that sin has effected their condemnation, and that the only thing they can hope for is pardon, forgiveness. When pressed, they admit that they are sinners ("All are sinners"), but then their sins are so small, so easily committed, that it will be easy to commit some good act, or acts, to compensate for them, and so the account will be balanced; or, at most, a few years or hours of purgation, after death, will suffice to make it all right. This is the state of mind of the great mass of humanity, even when taught otherwise by the Word of God, and when God's righteousness is illustrated before them in the person and work of the Lord Jesus Christ.

He who is innocent can not be justified. He who has not sinned can not be persuaded to accept justification. It is the

sinner who must be justified, not the righteous. When the righteous man is accused and brought to trial, he protests his innocence, and continues to protest, no matter what witnesses and juries and judges may say. The "friends" of Job could never persuade him to acknowledge that he had been guilty of some great sin, and therefore his afflictions. From first to last he declared his innocence. The Lord Jesus could look into the faces of his enemies and say: "Which of you convinceth (convicteth) me of sin?" He could declare that in all things he had done precisely the will of his Father. Yet he suffered. Jesus could not be justified. He was innocent. His righteousness was his own. It was not the righteousness which God bestows upon a guilty, but repentant sinner who implores his forgiveness. Not until the sinner acknowledges his guilt, and asks forgiveness, can he be justified. To justify is to declare righteous, to treat the guilty as though he had never sinned. The "righteousness of God" is that which he himself provides for the sinner, and puts upon him at the moment of confession of sin and acceptance of Jesus Chirst as his Savior. At that moment the righteousness of Christ ("God's righteousness") becomes

the righteousness of the believer, and he is, from that day onward, a justified saint. From that moment he thinks and talks of "grace." He has received grace. By grace he is saved. Not "free grace"; that is tautology. Grace is always "something for nothing." It is free, only in the sense that it is bestowed without merit on the part of the recipient—"without money and without price."

The righteous can never repent. He has nothing to repent of. He has done no wrong. In his heart there is no guile. He is pure as God himself is pure. To accuse him of wrong is a heinous offense. An accusation against a righteous person is a sin which puts the accuser in a state of condemnation and death. But, as the righteous can never be made a sinner, so the sinner can never be made righteous, on his own account. A broken mirror can never be mended so that it shall be the same as before. A sinner can never be as though he had not sinned, had not been a sinner. Once a sinner, always a sinner. But "the righteousness of God" is a provision by which the sinner may become what he was not before, and what no righteous being could ever become—a redeemed, a regenerated, a saved soul, saved

in God's way, by God's grace. Only when the sinner becomes willing to declare himself a sinner, pleads for forgiveness, and comes to God in the name of Jesus, can he be justified.

"The grace of God which bringeth salvation" has been exercised toward sinners, and so the foundation of God's method of saving souls has been permanently laid, and is now accessible to all who will resort to it. Only two things are needful for him who would rest upon it. The first of these is *repentance.* This is fundamental. The sinner must come, not as Dreifus, declaring his innocence. He must not continue to declare that he has not sinned. He must not claim that his condemnation is unjust, undeserved. He must confess his guilt, and must recognize himself as a justly condemned sinner. The second thing needful is a recognition of "God's righteousness," namely Jesus Christ, the crucified, as his hope, his Savior. As a sinner, standing alone before the bar of God, there can be no ground of hope for him. Repentance does not save him. Repentance can not make good the violated law. Repentance does not restore the broken mirror. Repentance does not insure against a relapse into sin. "The righteousness of God" must

come into the life of the repentant sinner before he can be justified. And this "righteousness of God" is "The Lord our righteousness." He is God's righteousness, because God has provided him for us; and he is our righteousness, because we accept him as a substitute for the righteousness which we so conspicuously lack. It is when God's righteousness becomes our righteousness that there is peace in the soul. Then God and the sinner are reconciled.

And it is here that faith comes in. When the sinner, despairing of salvation by his own righteousness, comes to a recognition of God's righteousness, he no longer stands off, demanding acquittal. His conscience harmonizes with the provision of grace, and he casts himself into the arms of mercy, accepting forgiveness, giving himself up to One whom, before, he has rejected and denied. At the same moment a great change takes place within him; the Holy Spirit, He by whom he has been brought up to the point where he is willing to be justified, saved by grace, works a mighty change in the soul; it is his regeneration. Now he is " a new creature." Now "old things have passed away, and all things have become new." Now, having submitted himself to the righteousness of God, he is justified, de-

clared just. He fully meets God's requirement. He is just, in the sight of a holy God. "It is God that justifieth; who is he that condemneth?" "Who shall lay anything to the charge of God's elect?" By regeneration the sinner is made "a new creation," and he has become what he was not, until now—a child of God. Now his future is assured. Weak, liable to temptation and to yield, mayhap, to temptation; yet a child of God, an heir of eternal life, a joint-heir with Jesus his Righteousness. Now sin may do much mischief, but it is sin that does it, not the redeemed, regenerated soul. Now there is no condemnation for him. He is in Christ Jesus, and is secure.

And all this comes by "faith." It is the result of belief in the justness of the condemnation; then in God's word of promise; then in Christ Jesus, as God's righteousness. And, "being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have received the atonement."

FREEWILL—PREDESTINATION.

They seem to be opposite poles; and so, strictly, they are. If one is north, the other is south. But as south implies a north, and as north implies a south, in and for the same object, so freewill and predestination imply an intermediate body to which both belong and of which both are true.

No student of human nature doubts that man is endowed with free will. Every human soul is conscious that he moves and acts by the exercise of his own will. The Bible teaches free will. It throws upon the individual man the responsibility for his conduct. Even though a man be tempted and led astray by another, he is held responsible for yielding to the tempter, for following the lead of a decoyer. Though jealousy and resentment caused Cain to kill his brother, the murderer was held responsible for his act. And though Adam sought to throw responsibility for his sin upon his wife, he was not excused, but was made to suffer the penalty of his own sin. So all through the Bible, men and women are held

responsible for their acts, and personal accountability is taught from Genesis to Revelation.

On the other hand, it is evident to every student of history, and to every thoughtful mind, that he who made the world has a plan and purpose in it. Nothing comes by chance. It has been said that "every human life is a plan of God." We can not read the promises of God and accept them without believing that he is going to accomplish a purpose—a definite, fixed purpose—and that every event, however significant, or insignificant, has its place in the fulfillment of that purpose. He who made the insect which we brush from our faces made it for a purpose, and without it his plan would not be perfect, his purpose would fail of accomplishment. So the great events, interlocked and intertwined as they are with innumerable less notable events, are essential to the development and accomplishment of the divine plan.

If, then, Jehovah, our God, has a plan and is going to accomplish that plan, it follows that every event, great or small, must fit into that plan, and must be reckoned with in the execution of that plan. It can not be that our God has made this great universe and all its contents and then

gone off and left it to take care of itself.

It must be that he who delights in the work of his hands, and who in the beginning, pronounced it all "very good," must constantly dwell with it and watch over it. He must know it in all its details, its little as well as its big features, and must be present, overruling and guiding everything to the fulfillment of his purpose. We have only to stop for a few moments and think on these things, that we may get them fixed in our hearts and that they may enter into our thinking, in order to become established in the conviction that "known unto God are all his works from the beginning of the world," and that his knowledge extends not simply to the great events, and great objects, such as planets and stars, but to the minutiae of those worlds. There has been much discussion, of late, as to whether God is not the substance of everything in his universe; whether there is anything which is not identified with the personality of God, so that it can be said that there is only one substance, namely, God. We do not all accept that view of it; but we hold that there is nothing in the universe that is not known to God, nor does anything occur without him.

We could easily understand how it would be possible for God to overrule and control all events, provided he had nothing to do but, as it were, turn the wheel of a great machine. If he had to deal only with material things, and if everything were to lie still just where he placed it until he chose to take it up again; if there were no living, moving beings in the universe. But the marvel is that God controls events, notwitstanding the active, self-moving things which he has made to act freely, and many of them acting in antagonism to his authority and purpose. How is it possible for a human soul to be free, to act according to changeful impulses, as well as from mixed purposes, and yet for God to direct all the movements of that individual and put him in a designed place, performing a designed act, at a designed time, and to finish his movements here at the time appointed? That is what amazes us. That is what we can not understand. But then we daily come in contact with things which we do not, and can not, understand. There are problems which we can not solve. Once we could not solve the problem, "How is it that two and two make four?" Now only a few of us can solve the problem of an eclipse of the sun or of the moon. Only

a few of us could determine the exact height of a building, of a mountain, or the distance to the moon, without measuring. Now we know that some of us can determine all these things, by a few simple rules.

There are those among us who can not believe it possible that God knows to-day just what we will be doing to-morrow, just what thoughts will come into our minds, just how we will be affected by each passing event. There are those who do not believe that God takes account of every thought, every desire, every purpose, as well as of every act of every one of us. They think that to do so would be to make God little and petty, unfit to manage the great affairs of his universe. But others of us see that the greatness of God is to be recognized in his regard for the little things as truly as in his management of the great things. When we stop and think of it, we are compelled to believe that not a pulsation of our hearts takes place without God. Our prayers and our trust are founded upon this conviction—though we are prone to forget it—that while we are praying for something we want and is dear to us, another is praying for a similar or the same thing, and is expecting the same God to do for him what we

expect him to do for us. Not infrequently two persons, with trustful hearts, are praying on opposite sides of the same object; one wants it this way, and the other wants it directly different. And yet our God hears and answers prayer. He loves and promotes the welfare of every soul that trusts in him and seeks his face.

There are those among us who delight in the thought that God knows them by their names—possibly names which he himself has given them—"new" names, written in his book. They are glad when they lie down to sleep that their God watches over them as though they were each the only sleeper in his universe. And these same persons are glad, when they wake in the morning and go out about the work of the day, that they are to have divine guidance and care all through the day. They can do better work with this thought in mind. They would not have it otherwise. They love God and love to think that he is near them, and that they are dear to him. So they meet disappointments and sorrows with composure, because they feel sure that their Father knows it all, directs in it all, really does it all.

But all this means predestination. It means that God has a plan for human life,

and that he is especially concerned for the welfare of his own. Paul got it right. He thought deeper and more logically than did any other of his age, not excepting Peter, who caught a glimpse of the same great truth. Several chapters of the letter to the Romans are devoted to a discussion of this great subject, and especially the eighth and the ninth chapters tell us what is the result of God's purposing, so far as his people are concerned, and so far as concerns those who will not have him to be their Sovereign; who will not accept him whom the Father has sanctified and sent into the world to be the Savior of all them who believe. The eighth chapter of Romans especially tells us what is the estate of him who makes the Lord Jesus his own, and trusts him for salvation. Such persons do not deny that they are possessed of free will. They know that they act freely; but they also know that what they are is due to God, who works in them "to will and to do of his good pleasure." They know that the work of grace was begun in their souls by the free action of the Holy Spirit, and they know also that now they are "kept by the power of God through faith unto salvation ready to be revealed in the last time."

Here are together a hundred Christian men and women, of different temperaments, with different worldly interests, these interests often seeming to clash with each other; men and women subject to many human infirmities, to temptations within and fightings without; and yet all of them foreordained to be conformed to the image of the Son of God—called, justified and glorified; all because he who has begun a good work in them will perform it unto the day of Jesus Christ. All are endowed with free will, and yet all are constrained by the power of God.

Here is a mystery, but here also is a great fact. We are delighted to accept the fact; shall we contend against the truth that all this is the result of predestination, a predetermination of God to save out of the world those whom he has set his love upon, and has known from the foundation of the world? There is no antagonism between freewill and predestination. Both are harmonized in the bosom of God. They meet in infinity.

THE PERSEVERANCE OF THE SAINTS.

Of "the saints" it is said. The fact of perseverance turns on that. Then the question arises, "What is it to be a saint?" "What kind of people are saints?" There are those who talk about "Saint Matthew," "Saint Luke," "Saint Paul," "Saint John," Saint Peter." Others talk of "Saint Jerome," "Saint Chrysostom," "Saint Clement," "Saint Augustine"; and still others talk of "Saint Mary," "Saint Xavier," "Saint Francis," "Saint Cecilia," "Saint Agatha," "Saint Gregory," "Saint Christopher Columbus." The Church of Rome has claimed the right to designate the saints, and not a few Protestants have been willing to accept the dictum of "the Church." But those who study the Word of God for themselves fail to find any warrant for such distinctions as are made by churchmen, and are constrained to regard as a saint every true believer in the Lord Jesus Christ, every one who has been truly sanctified by the Spirit of God in belief of the truth.

The word "saint" is a shortened form of the word "sanctified," and the saint is he

or she who is sanctified. What it is to be sanctified we have already seen, namely, a full committal of one's self to the Lord Christ, to be his and his only, for time and for eternity. The fact of such sanctification turns upon the other fact of regeneration, though both ideas are so closely joined that it is not easy to distinguish between them. It is sometimes said that sanctification and perseverance are the divine and the human sides of the same great fact; and yet, neither of them can exist without the other. Without the Holy Spirit there can be neither sanctification nor perseverance. The underlying fact is that of regeneration. The soul which has been regenerated has been "born of God," born of "the Spirit of life," and "the law of the Spirit of life in Christ Jesus makes free from the law of sin and death." It is not uncommon to hear, when one turns from sin, and professes faith in Christ, the declaration "Saved!" Sometimes we hear it exclaimed, "Another soul saved," and yet, perhaps the same person will soon after talk about "falling from grace," by which is meant a return to the previous condition of alienation from God and forfeiture of eternal life. There is much confusion in many minds with regard to this subject.

It has been said that no soul can be regenerated without sanctification; that is, without a full surrender to Christ, a consecration of itself to him who only is able to save. But when the soul is thus sanctified to Christ regeneration is sure. The Holy Spirit is there, enabling the soul to will and to do of the good pleasure of God. Regeneration is the impartation of a new life, and has been called "a new creation," as when it is said, "So then neither circumcision availeth anything, nor uncircumcision availeth anything, but a new creature," or, literally, "a new creation." "Old things have passed away, and behold all things have become new." "If any man be in Christ, he is a new creature," or new creation. And yet, it is not so much a creation as a begetting. It is God himself, by his Holy Spirit whom Jesus promised, entering into the soul of the believing, repentant sinner, and taking up his abode there. It is called a passage "from death to life." But of what great value is it, if it is only temporary, if the Holy Spirit is to take his departure just as soon as the weak saint falls into sin? If sinlessness is the condition of the Spirit's continuance in the soul, who can stand? What a miserable life must be led by him who regards

himself as walking as it were upon the edge of a razor, ready to topple off at any moment. That is not the idea presented to us in the Word of God.

Jesus spoke of his people as safe in him. He declared that to those who came to him he gave "eternal life," and said "they shall never perish; and no one shall snatch them out of my hand. My Father, who hath given them to me, is greater than all, and no one is able to snatch them out of the Father's hand." Jesus said of his disciples, as he was about to leave them: "Holy Father, keep them in thy name whom thou hast given me." . . . "While I was with them I kept them in thy name . . . and not one of them perished." It is reasonable to suppose that Jesus is just as much concerned for those who believe on him to-day as he was for those who stood around him when he uttered the prayer. It is his desire, as it is to his honor, that he keep his redeemed ones, that the enemy may not point to them, as the heathen did to the Jews in their captivity, and say: "These are the people of Jehovah, and they have gone forth out of his land." Those words were intended as a reproach on the religion which the Jews professed. They were meant for the disparagement of the

God of the Jews, as an evidence that the faith of the Jews was misplaced, whereas the trouble was that they lacked faith, and would not do what their God commanded them to do, saying that it was "a weariness" and was useless, and something else would do just as well. If our Christ does not bring home at last every one of his redeemed, it is either because he can not do it, or because he is not true to his promise. We know that neither of these things is true of him. He can and he will. He who begins a good work in the soul of the believer will surely carry it on to the end. He knew the weakness of human nature when he began his work of redemption. He is not surprised by the exhibitions of weakness and faltering and waywardness which he witnesses to-day. "He considers our frame, and he remembers that we are dust."

The only question with him is as to the full surrender of the soul to him. The question for the doubting saint to ask is, "Have I really given myself up to Christ to be his and his only?" And he who doubts has this privilege still. He can say in his heart: "If I never before gave myself up to Christ, I do it now and here." It is not needful to go back to the place

of former beginning; it can be done at any moment with the full assurance that the surrender will be recognized and accepted.

It is the perseverance of the saints which we are considering (and we might say, incidentally, that the perseverance of the non-saint is just as sure as is that of the saint, the one in one direction, the other in another). But we must not assume that the perseverance is by virtue of human ability, due to an inherent power in the soul itself, though the new and divine life is unquenchable. It is all because it is God who works in the soul of the redeemed "to will and to do of his good pleasure." It is his pleasure that all whom his Son Jesus has redeemed shall be kept by divine power, through faith unto salvation—a salvation which is to be fully revealed in the last time. That is to say: It is not for any person to know himself to be saved, as we know that we live here and know our surroundings. That is not the kind of knowledge vouchsafed to us. What we know is that we fully trust in Christ, and we can know that our salvation is in his hands, and we can know that he is able to keep us in the future as in the past, and that he will not fail to keep his promise. We can sing with confidence:

"The soul that on Jesus has leaned for repose
He will not, he will not desert to his foes.
That soul, though all hell should endeavor to shake,
He'll never, no, never, no never forsake."

Every regenerated soul, we have said, is a sanctified soul, and is therefore a saintly soul, and every genuine Christian is a saint. So it is held, and with the authority of God's Word—the word of the Lord Jesus—every redeemed soul will be surely brought home to the abode of the saints, and it is our joy to think that, if he has not already done so, he will not fail to make us "fit to be partakers of the inheritance of the saints in light." The processes by which he carries on his work in us are varied and often mysterious; but they are effective. Because of our different temperaments and selfishness, what is effective in one instance may not avail in another. The Captain of our salvation was made perfect through suffering, in order that he might not only redeem us, but that he might be to us an example of patience and perseverance. He knew well what he was to endure, and yet, "for the joy that was set before him, he endured the cross, despising the shame, knowing well that in

the end he would sit down at the right hand of the majesty on high, having put all enemies under his feet. And it is said to us: "Consider him who endured such gainsaying of sinners against himself, that ye wax not weary, fainting in your souls." He knows the ways that we take, and he is prepared to meet us in whatever way; and, if we allow him (as the regenerated surely will), he will conduct us home. All turns, let us say again, on whether we have been truly born of God. On that great fact depends the question of "the final perseverance of the saints." The saints persevere, *because they are born of God.*

THE RESURRECTION BODY.

Nothing is taught more distinctly and plainly, in the New Testament, than that the dead shall be raised and shall be conscious of life as well as of the scenes around them. The ancient Greeks and Romans, as well as other heathen peoples, believed in a future life, a continued consciousness after death. They held that the soul, or spirit, or shade, could exist without the body, and they conceived an "underworld," where disembodied spirits associated together, one class separated from another, the good and the bad dwelling apart. Of course, having nothing beside their reasoning and imagination to found such a theory upon, there was wide difference of opinion among them as to just what and where the future life was to be lived. They had no conception of a reunion of soul and body, nor did they have clear views as to eternity, though they had words to express it.

Christianity, the New Testament, on the other hand, teaches distinctly that there shall be a resurrection of the dead, "both

of the just and of the unjust." Jesus taught it when he declared that "in the resurrection" there is "neither marriage nor giving in marriage." He taught it also when he spoke of his disciples as sitting "upon thrones, judging the tribes of Israel." He taught it distinctly and explicitly when (John v. 25), he said: "The hour cometh and now is when the dead shall hear the voice of the Son of God, and they who hear shall live."

The resurrection of the dead was a very prominent feature of Paul's preaching and teaching. As a Pharisee he had adopted the view held by his sect; and as a Christian he had become thoroughly convinced of it, fully believing that the Lord Jesus had risen from the dead, and that he was simply the first-fruit of a great salvation furnished in his own blood and made effectual by his Spirit. It was his declaration of this conviction that created the great disturbance in the temple when he was arrested and placed on trial for heresy. It was his challenge to Agrippa, when he asked the king: "Why is it judged incredible with you, if God doth raise the dead?"

But the New Testament, especially in the writings of Paul, makes a distinction be-

tween those who die "in Christ" and those who die in their sins. While both the just and the unjust shall be raised from the dead, the condition and expectation of the two classes are quite dissimilar. The one class is to be raised to a new and joyous life, the other to "shame and everlasting contempt." Those of one class will hail with delight the coming of their Lord and the assurance that, being "blessed of the Father," they shall inherit "the kingdom prepared for them before the foundation of the world." Those of the other class will awake in terror to hear the command: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Paul expressly declares that joy in the resurrection is to be experienced only by those who make Christ their portion in this life. "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him." "The dead in Christ shall rise first."

Moreover, the New Testament teaches that there shall be a resurrection of the bodies of those who die "in the Lord." Just what kind of body that of the resurrection will be is not clearly defined. What we know is that there will be an intimate

and essential relation between the body laid in the grave and the "body that shall be." It is not to be presumed that every emaciated, decrepit, malformed, miserable body dissolved by death and the grave will be raised in the same identical form and composed of the same identical elements arranged in the same order as when death came to it. Such a resurrection would be quite undesirable. Paul, who had received fuller instruction in the things of God than had any other man of his time, expressly declares that the body laid in the grave is not the body that is to come forth from the grave. The one is essentially the other, having a distinct personality. But they are not identical. The argument of 1 Cor. xv. 35-54, while it justifies the hope of the resurrection of the body, insists that the body raised is not identical with the body put off in death. Paul tells us that "all flesh is not the same flesh," neither are all the heavenly bodies of the same substance. There is a flesh of beasts, another of fishes and another of birds. There are terrestial bodies and bodies celestial. What we lay in the grave is not the body which will come forth, any more than the seed sown in the ground is identical with the plant which springs from it.

The seed is essential to the plant, but it is not the plant. So what we lay in the grave is a fleshly body, but that which shall come forth is a spiritual body. "So is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." The natural comes first, and is essential to the spiritual. "As we have borne the image of the earthy, we shall also bear the image of the heavenly."

If it is said that the body of Jesus, when raised from the tomb, was identical with that which was laid in the tomb, we answer that while it is true that the tomb was empty, it is also true that the body with which our Lord clothed himself differed widely from that which he inhabited before his death. First of all, the garments worn by him before his death were divided among the soldiers, and only the winding sheet furnished by Nicodemus came out of the grave. Yet Jesus seemed to wear clothes of the fashion of the times, after his resurrection. True, he walked with his disciples on the way to Emmaus; but he did not walk back to Jerusalem

with them. "He vanished out of their sight" and afterwards entered the room in which the disciples were assembled, though the doors were closed and fastened, "for fear of the Jews." And after eating the piece of fish and the honey, he went out as he had come in, opening no door. Before his resurrection Jesus needed food and shelter as other men did; but after his resurrection he needed neither food nor shelter. He went and came as seemed good to himself, and was here and there in a twinkling. So the bodies of his people are to be fashioned "like unto his glorious body." His resurrection life was not at all like his preresurrection life. So it will be with his people. It must not be forgotten that "there is a natural body, and there is a spiritual body." What is the substance of the spiritual body we do not know, and can not know until we have received it. But it is the blessed hope of the saints of God that they are to receive such bodies, and that those bodies are immortal; that they are like unto the body of the Lord Jesus who at one time appeared as a majestic presence with "eyes like a flame of fire, his feet like unto burnished brass," and yet, in the midst of the throne and of the four living creatures and of the

elders, he was "a lamb as it had been slain." It becomes us, therefore, to be very humble and teachable, when we come to speak of the resurrection body. It will be a wonderful thing, not definable in human words. It will have marvelous powers, capable of moving with marvelous rapidity, and in it the saint will be able to visit all parts of his Father's house and domain. "We that are in this tabernacle do groan being burdened, not because we would be unclothed, but clothed upon with our house which is from heaven."

THE ISSUES OF "THAT DAY."

It is sometimes said that it is "the day for which all other days are made." In the New Testament it is frequently spoken of as "that day," as in Luke x. 12: "It shall be more tolerable for Sodom, in that day, than for you"; Luke xxxi. 35: "But take heed to yourselves lest haply your hearts be overcharged . . . and that day come upon you suddenly as a snare"; 1 Thess. v. 4: "But ye, brethren, are not in darkness, that that day should overtake you as a thief"; 2 Tim. i. 12: "I am persuaded that he is able to guard that which I have committed unto him against that day"; v. 18: "The Lord grant unto him to find mercy of the Lord in that day"; iv. 8: "The crown of righteousness which the Lord, the righteous judge, shall give me at that day." In other places it is called "the day of the Lord," as 1 Cor. i. 5: "That the spirit may be saved in the day of the Lord Jesus"; 2 Cor. i. 14: "We are your glorying, even as ye are also ours, in the day of our Lord Jesus Christ"; 1

Thess. v. 2: "The day of the Lord so cometh as a thief in the night"; 2 Peter iii. 10: "But the day of the Lord will come as a thief." More frequently, however, it is called "the day of judgment," as Matt. x. 15: "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city"; Matt. xi. 22: "It shall be more tolerable for Tyre and Sidon in the day of judgment than for you"; 24: "It shall be more tolerable for the land of Sodom in the day of judgment than for thee"; xii. 36: "Every idle word that men shall speak, they shall give account thereof in the day of judgment"; 2 Peter ii. 9: "The Lord knoweth how . . . to keep the unrighteous under punishment unto the day of judgment"; 1 John iv. 17: "That we may have boldness in the day of judgment."

The Lord Jesus himself spoke specifically of a judgment day and how it shall be ordered. In Matt. xxv. 31-46 he tells us of that day when he "shall come in his glory"; when he shall "sit on the throne of his glory," and the nations shall be gathered before him. He thus tells us of a particular day when (as it is said in Rev. xx. 12) "the dead, the great and the small shall stand before the throne and the books shall

be opened, and "the dead" shall be "judged out of the things written in the books according to their works." At the same time another book is to be opened, and that is the book of life. Then, if any shall not be found written in the book of life, he shall be "cast into the lake of fire." So Jesus tells of that day, when he says that "the Son of Man shall sit upon the throne of his glory" and the nations shall be gathered before him and a separation shall take place, there being only two classes, and the issue shall be made on the question what is the relation of each to the Judge upon the throne.

It should be carefully observed that Jesus himself is the speaker, and he speaks of himself, "the Son of Man," as the Judge. In another place (John v. 22) he says that the Father judges no man, "but hath given all judgment to the Son." And he further says "that all men may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him." So, when he sits upon the throne of judgment, the question at issue is the relation of each individual to the Son of Man, the Lord of glory, to whom all judgment has been committed.

It should be noted again that there are

only two classes, those on the right and those on the left. There are none who can be called "negatives"—neither good nor bad, only medium, half-and-half sort of people. "He that is not for us is against us," said Jesus, and "he that is not against us is for us." It must be one thing or the other. So now, at the judgment, no one is allowed to plead some goodness as a reason why he should be reckoned with neither the good nor the bad.

It should be noticed also that the whole issue turns on the relation of the individual to the Judge. To the one class he says: "I was hungry and ye gave me meat," etc.; to the other class he says: "I was hungry and ye gave me no meat." He takes into account nothing else in the life and the character of the individual. All turns upon the one fact, or delinquency. The "righteous" are surprised that they are said to have ministered to the Judge; for they do not remember ever having seen him in need, and the same thing is true of the other class. Then the one class is told that the ministry was not to him personally, but to his brethren; the other class is told that the failure was not in ministry to him personally, but to his "brethren." But who are his brethren? Assuredly, not

everybody; not all men indiscriminately. We may think of the Judge as waving his hand or pointing towards those on his right hand—"These, my brethren." It is they to whom the reference is made. The question is, What is the esteem in which the brethren of Christ are held by those who are to be judged? John tells us that the test of our having passed from death to life is love for the brethren. If we love Christ, we love those who also love him. He who professes to love Christ and yet does not cherish in his heart a peculiar love for those who have been born of God, and have so become God's children, and consequently brethren of Jesus, has no right to regard himself as a Christian. This test is easily made and is applied more frequently than most of us are aware. It is present in the very first hour of the newborn soul. It is present in the heart at every subsequent step in life. He who professes to love all men alike, who talks of his love for his fellow-men, and knows no difference between those who love God and those who do not love him—how shall he prove that he is a child of God? The Judge, in that day, will not take a profession of love for humanity, love for "all men"—human loves for kindred, the suffering, the

unfortunate, the distressed—and reckon it just as good as love for him and love for his "brethren." Ben Adhem's love for "his fellow-men" will not answer in the day of Christ. It is easy to see that, if love for humanity, love for man as man, love for kindred and neighbors—if such love is to be made availing in that day, there will be a scrambling over from the left hand to the right hand, and none will be left on the wrong side. Let it be distinctly understood, then, that the beneficence that decides the status of those brought to judgment is that bestowed upon Jesus Christ in his members, his people. "We know that we have passed from death to life, because we love the brethren"—not because we love everybody.

Finally, the decision of that day will be final. There is not the least intimation that there is any middle ground, nor is there any intimation that there may be a change of state after the judgment has been pronounced. There is not in all the Word of God anything to justify the idea that the wicked are to be subjected to a purgatory in which they are to expiate their sins, and then, after a course of probation and purifying, are to be reinstated

to divine favor and admitted to the joys of the redeemed, the lovers of Jesus. There is no evidence of what is called "a second probation." All the eternal future is made to depend upon the one thing to be effected here, namely, love for or indifference to the Lord Jesus Christ. All turns upon that. The ungodly who stand upon the left hand, who can not say that they have ministered to Jesus by ministering to his brethren, "shall go away into everlasting punishment." And that world *everlasting* (Greek *aionion*) means nothing less than eternal or unending. It is used with regard to the righteous as well as the wicked. If it means anything less than unending, then it is fair to believe that the blessed state of the "righteous" will come to an end. If Jesus did not mean to say that the wicked would be punished forever, then he did not say that the righteous would be happy forever. The Greek had the idea of an unending existence, and they used the word *aionios* to express the idea. In Revelation xiv. 11 it is said of certain wicked ones that "the smoke of their torment goeth up forever and ever," and the word is the same used in Matt. xxv. 46. There can be no doubt that there are those who will suffer

as it is said in Revelation, in "the lake of fire," where the devil and the false prophets are, "and they shall be tormented day and night forever and ever." The place is said to have been prepared for the devil and his angels, the false prophet among them. "Then shall the righteous shine forth as the sun in the kingdom of their Father."

L OF C.

THE HEAVENLY WORLD.

Where is it? What is it? These questions are constantly recurring, and probably only their stupendous significance hinders definite and satisfactory answers to them. The Bible, especially the New Testament, gives us hints and suggestions as to both what and where is the estate of the blessed. As to where it is, one or two thoughts may be convincing. We are to consider that our Father, who, in the person of his Son, made the heavens and the earth, has a vast dominion. We have learned that, though our sun is ninety-five millions of miles from us, yet there are other suns, many millions of miles farther from our sun than he is from us; that of all the great luminaries in the heavens no two, outside of our own solar system, are as near each other as are we and our sun. Some of the "fixed stars" are known to be so far from us that it takes their light millions of years to reach us, and it is probable that there are some so far removed that their light has not yet reached us, though moving at the rate of two hundred thousand miles per second.

We must not forget that he who is our God made all these, and keeps them all in motion, as well as cares for everything on any of them. This then is our Father's house, not made with hands. We must remember also that our God is omnipresent, as truly in any one of the fixed stars as he is on our planet. And yet we are obliged to think of him as having a throne in the heavens, a place of his presence in a peculiar sense. We can but think of a central point from which God looks out over his infinite universe. John, the beloved of Jesus, was permitted to look into the heavenly abode, and to see the throne with all its attendant glories; the "living creatures," the elders, the multitude of choristers who sing the praises of their God and their Redeemer. It is possible, therefore, for God to fix a place, as it may seem good to himself, which shall be recognized as his peculiar abode. The extent of the place no human being can conceive. We may suppose it to be commensurate with the boundless realm of the divine Sovereign. And wherever that is, there is heaven. It is the presence of God and of Christ. It is where the redeemed of the Lord walk with him. It may be all around us, even

now. This, however, seems clear—that which we call heaven and think of as a place of blessedness was made by our Father, and is none too good for his beloved sons and daughters.

It is not inconsistent with what we are told in the Bible, that what are often called "the heavenly worlds" are more truly such than we have thought. They all belong to our Father's house, and nothing can delight him more than to open up his house to his children, the redeemed whom he loves as he loves no other except his First-born, who is simply the Elder Brother of those who have been born of God. We may, therefore, confidently expect that, in God's own time, according to his good pleasure, all the realm of the only true and living God will be opened up and made the abode of his children. Then it will be their privilege to pass from sun to sun, from one great planetary system to another, unchallenged and unrestrained. It will then appear to them that it was worth while to practice a little self-denial, and endure a little hardship here, if it is followed by such delights in a world without end.

To the question, What is heaven? we can answer with a degree of certainty, because we have it so vividly described in

the New Testament. It is, first of all, "eternal life," a life which begins here and knows no ending. It is the life of God, and is the spring and occasion of all other joys and all the blessedness which a redeemed soul can experience. It is a state of conscious love, joy, peace, in the presence of God and of the Lamb, and of the angels, and of the great concourse of the saints in light, who ascribe their conquest to the Lamb, their victory to his death. It is a condition of the soul in which it sings with rapture, "Hallelujah; salvation and honor and glory and blessing be to our God, forever and ever!" This eternal life is to be enjoyed in the presence of God, in a city into which nothing unclean shall ever enter. One who had been caught up into that world of blessedness saw a city, (not a desert) whose length and breadth and height were equal. It had gates always open, so that the inhabitants were always at liberty to go and come. It had massive walls of precious stones, and gates of pearls. It had streets of gold, and into it were brought the glory and honor of the nations. In the midst of the city he saw a river called the river of life, its water clear as a crystal, and on its banks, on either side, grew trees bearing luscious fruit,

the trees perennial, their fruit always ripening. The city needed no artificial light, for he who dwelt in it was the light of it; all could see his face and recognize him as their own Savior.

The description of the city, as set forth in the last chapters of the Apocalypse, is that of the most desirable dwelling place conceivable; human language and the most exalted imagery being exhausted in the description of it; and we are to understand that the description is only the best that can be drawn to give us some conception of what we are told—that eye has not seen, nor ear heard, neither has the heart of man been able to conceive things that have been prepared for those who shall be permitted to enter that place. Those who dwell there shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat, neither shall they be left to themselves to wander at will and uninstructed; but One whose place betimes is in the midst of the throne shall feed them, and shall lead them to the fountains of water, "and God shall wipe away all tears from their eyes."

Thus we are taught to expect great things in connection with our heavenly abode. It is the universe of God, and yet

it is possible for the redeemed to enjoy all that can be conceived as desirable in a city which has foundations, whose builder and maker is the God who made the heavens of which we have been speaking. If asked whether the things spoken of are literal, we say No; they are the best that human tongue can describe; but the reality is infinitely better and more glorious than can be conceived by help of the description. What the best things of earth, separated from all evil, are to the pure in heart and the faithful in Christ Jesus, that, and far more, is the heaven prepared for the saints of God when they have finished their sojourn. "There remaineth therefore a rest to the people of God." It is the kingdom prepared for the saints "from the foundation of the world."

THE IMPENITENT DEAD.

In an early article in this series it was said that the highest and only infallible authority in religion is the Bible. Reason may help us, and experience is not to be despised; but all great questions are to be settled, finally, by the Word of God. "What saith the Scripture?" is the answer to hard questions to-day, as it was in the days of Jesus. So when we come to this question of utmost importance, as truly as when we ask concerning life eternal, we must have recourse for answer to the written Word of God.

Reason tells us that there must be a distinction between classes of human beings. All peoples have some sort of standard of righteousness. All recognize goodness, and contrast it with badness. The Word of God, especially the New Testament, makes the distinction to turn upon the fact of faith in Jesus Christ, between those who love God and accept the salvation provided by him, and those who reject, or neglect "so great salvation." If the redeemed of the

Lord are received to his loving fellowship, and "walk with him in white," what of those who do not accept that salvation, and do not seek it? "And this is life eternal," said Jesus, to "know thee, the only true God, and Jesus Christ, whom thou hast sent." If to know Jesus is eternal life, it follows that a lack of that knowledge is eternal death. There is no middle ground. Every one must belong to the one class or the other. "Life" and "death" are set over against each other, and it is left to us to say which we will have.

If it is objected that certain persons and peoples have no knowledge of God, and can not have, because God has not revealed himself to them, it is answered that, originally, all had a knowledge of God. To say nothing of the antediluvians, Noah and all his sons, with their several wives, had a knowledge of the true God. It was the privilege of all the descendants of Noah equally to know and fear and honor and serve the God of Noah. The truth is as Paul says, in Romans i., "That which may be known of God is manifest in them; for God hath shown it unto them; so that they are without excuse." "Because, when they knew God, they glorified him not as God, neither were thankful; but became vain

in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools." . . . "Wherefore God gave them up to uncleanness through the lusts of their own hearts." "For this cause God gave them up unto vile affections." . . . "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things that are not convenient." It is not God's fault that the eyes of men are blinded; that they do not know him; that they prefer to gratify their own lusts and passions, and are at enmity against him. He has declared that he will surely be found by those who seek him. No one ever yet went down to eternal death begging for mercy, in view of what Christ has done.

We have already seen that "the day," "that day," is to be a day of decision, a day of the revelation of the wrath, as well as of the love of God in Christ. Two classes are to come up for judgment, and these classes are to be separated from each other, with no possibility, then, of a passing from the one side to the other, either way. To those of the one class it is said: "Come, ye blessed of my Father"; and to the other it is said: "Depart, ye cursed, into ever-

lasting fire prepared for the devil and his angels." And of these last it is said that they "shall go away into everlasting punishment." It is worth while to notice that, while it is said to the "righteous" that they are to go into blessedness, it is a "kingdom prepared for them from the foundation of the world." But it is not said that the place of torment was prepared expressly for the wicked. The place of torment was not prepared for the wicked, as though God had foredoomed them to that place and that suffering. That would not be true. It is not true that God creates a soul to damn it. To say such a thing is to misrepresent God. It is true that God has prepared for his people a kingdom, and he has full knowledge of who are to occupy it. But he has not said—and we are not to say,—that he has prepared a place for the ungodly, and has created them that they may occupy it. God knows who they are; but he has not created men to damn them. God has set before men life and death, and they are to choose which they will have. It is sufficiently evident, however, that unless wrought upon by the Holy Spirit, all will choose death rather than life. Only those who are brought under the influence and power of the Holy Spirit choose eternal

life. It is a question whether one shall have his good things in this life, or in the life to come. Most people do not believe that it pays to serve God in this present life. Who is to blame, if they experience eternal death at the end?

We are not to forget that God has made it easy for a soul to be saved. He has not even required that one shall practice self-denial, and live godly for a certain number of years. He has not said that unless one shall serve him faithfully for sixty years, or twenty years, or ten years, he can not hope to be saved. He "commands men everywhere to repent," to repent to-day; to live godly lives from this day forward. And yet, so gracious is he that though a man has been sinning for fifty, sixty, eighty years, he may be saved, and be as fully saved as though he had never committed a sin. It is not God's fault if a sinner is not saved. God has made salvation the easiest thing in the world. Nothing is so easy as is being saved. It is simply trusting in Christ. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The whole matter of salvation rests upon the one great fact of trust

in Christ. If God had said to any man: Now you must live and serve me, without an error, for ten years, or for five years, or for five hours, or you can not be saved, the case would be different. But God says that in the day of repentance salvation comes. It is a matter of repentance, of regret, of conscious guilt, deserving punishment. To one who is in that state of mind God shows his salvation. To such a one Jesus comes.

It is the unrepentant who is lost. But the repentance must not be simply regret for being lost. It must be regret of sin; repentance of sin. The soul must be sincerely sorry that it is "enmity against God," and must be cherishing a desire to be on God's side. Only those who can truly and truthfully say that they are on God's side can hope for salvation. God will not have in his kingdom any who are against him. All his subjects must love him and be glad to have him as their King. His realm is a kingdom, not a republic; and all who enter there must be willing to have him to rule over them. They must be glad that he is their King, and must never call in question what he may do. Those who call him in question here are his enemies, and until they repent, they can not enter his

kingdom. The blessed thing about it is that he accepts repentance in the moment of its exercise, no matter at what time it occurs. "Whosoever will" may now "take of the water of life freely." "Now is the accepted time."

But now, after all this, what of him who refuses to accept God's salvation? What of him who comes down to death unrepentant, without Christ? There can be but one answer: He dies as he has lived. He dies a rebel against God. He dies an enemy of God. He dies unwilling to have God as his King, to rule over him. There is not the least intimation in God's word that one can change his state after death. All the exhortations and admonitions and promises of the Word of God are based on the idea that death is the end of probation. Life and death are set before us here, and we must make the choice here. All the teachings of Jesus are based upon the idea that the Gospel is for this present world, and for this world only. Of those who go hence impenitent it is said "their worm dieth not, and the fire is not quenched." "It is good for them to enter into life maimed, rather than having the two hands to go into hell, into the unquenchable fire."

The parable of the Rich Man and Lazarus

was given for the purpose of teaching the hopelessness of those who die impenitent. "There is a great gulf fixed," so that there is no possibility of crossing either way. It was Jesus and not Paul who taught these things. It can not be said that these were Paul's imaginings. For this teaching we go "back to Christ." And it was the same Christ who taught John, the beloved, that the ungodly are "tormented day and night" forever. It was the same Jesus who showed the bottomless pit, and declared that into it the wicked shall be cast, and that "the smoke of their torment ascendeth forever and ever." There the ungodly are in the same case with the beast and the false prophet, and "that old serpent, the devil and Satan," who deceived men, teaching them that they shall not surely die, and shall not be cast into hell. All come to the same place, and are of the same kind. The devil is Satan, the deceiver and accuser, and the deceived are to share his doom with him. Their enmity to God is as perpetual as is his. There is no word, or form of words, which can more clearly represent the unending misery of the wicked, none more forceful and certain than is the phraseology used in the Scriptures. And if we are asked whether we think that hell

is as bad as it is represented, we say: God has chosen the strongest words and figures to represent it, and yet they are not equal to the task. Just as the description of heaven fails for want of words and figures to represent it in its fullness, so human language fails to tell the story of the woe awaiting those who are impenitent, without Christ.

THE BODY OF CHRIST.

It is that through which he works in the world. We distinguish between the soul and the body of man. We admit and hold that the soul can exist without the body. We believe that the time is coming when soul and body shall be separated, the latter returning to the earth, the former returning to Him who gave it. When the Lord Christ went away to his Father he left in the world certain men who were to be intimately connected with the future of his kingdom on earth, and he went so far as to tell them that whatsoever they should bind on earth should be bound in heaven, and that what they should loose on earth should be loosed in heaven. He had so instructed those men, had given them such an insight into his kingdom and the things which pertained to it, that they would not fail to maintain its integrity and transmit to others what they had received of him. He made them his hands and feet, his agents for the promotion of his cause among men.

In due time he added to the number of these both men and women born of the same Spirit, filled with the same love to him, moved to activity by the same indwelling power, impelled by the same consciousness that through them and by them their Master was to bring the world to a knowledge of himself and of his salvation. These men and women became a multitude which no man could number, and they wrought mightily for centuries. But they took to themselves certain others who had not the same faith, the same love, the same zeal, the same consciousness, and the glory departed from the conglomerate mass. The promise, "Lo, I am with you alway," was made to those who truly believed and were truly spiritual; to those who had knowledge of the way of life and could teach the way to others. And these, together with all those who became possessed of like precious faith, became "the body of Christ," his hands, his feet, his second self, for which he gave himself, "purifying unto himself a people for his own possession, zealous of good works." All such are members of the body of Christ. It can be said of them truly that they are "members of his body" (of his flesh and of his bones). It is

through his body, animated by his Spirit, that he does his work in the world.

This body is sometimes called "the church of Christ," as in Matt. xvi. 18; "the church of God," as in Acts xx. 28; 1 Cor. xv. 9, etc. In other places it is called "the bride" of Christ, as in Rev. xxi. 9. Especially in the letter to the Ephesians, he who had peculiar opportunity to learn the mysteries of the kingdom took occasion to dwell upon this relation of Christ to his church, likening it to the relation between husband and wife, the most intimate known to humanity. It is a great "mystery," incomprehensible to those who have had no experience of the fact; but to those who have had experience it is a source of untold and perpetual delight. The only thing by which a possible alienation between Christ and his church can be effected is that for which human divorce is justified; nothing can separate the church from Christ but apostasy, if, indeed, such a thing is possible. It is composed of redeemed souls, regenerate souls, souls in which the divine life has been implanted, and which are bound to him by a mutual pledge. He has promised to love, cherish, protect, keep, and suffer for his bride; and she, in turn, has

promised to love, honor, and obey him. He is to her the law of her life. His will is her pleasure, and to own him as her lord, as Sarai owned Abraham, is the most blessed thought and experience of her existence.

At the same time Christ, the bridegroom, is proud of his bride, of the church which is his body. It is she who "looketh forth as the morning, fair as the moon, clear as the sun, terrible as an army with banners." In the ages gone he looked upon her a wanderer, sunken in sin, pressing onward to destruction. He looked upon her first with the eye of pity, then with the eye of love, and undertook to deliver her from herself and from him who had wasted and debauched her. For her he came with a message of love, and laid down his life for her. He received her as the reward of his mighty work, the trophy of his conflict with her captor and tyrannizing master; and by virtue of one tremendous sacrifice he rescued her from her bondage, lifted her up, put clean raiment upon her, set her by his side and proclaimed her his own, his beloved, his other self. He is proud of her because of what he has already accomplished in her, and more because of the possibilities of

the future. He sees her even now set at his own right hand in the heavenly places, her garments of wrought needle-work, spotless, glistening, suited to her who shares the inheritance of the Son of God, to whom all power in heaven and earth is freely given. He presents her to his Father as the outcome of his heroic sacrifice, the jewel whose value he only could discern.

This body of Christ, we have said, is that through which he carries on his work in the world. It is his feet, on which the gospel is carried to those whom he would have added to it as additional members. It is his mouth, by which he makes known to the sons of men the riches of his grace. It is his eyes, by which he discerns the dark corners of the earth which he would explore and enlighten. It is his hand, by which he reaches out after those in peril and in captivity, and delivers them. It is this body which is doing the work of Christ in the world. It is this body which is animated by him, his Spirit dwelling in it, and it obeying in love. It is to him what the young wife is to her husband as they separate from the associations of youth and set out to make a home for themselves, the wife in full sympathy with

every plan and every enterprise of her husband, knowing that what is his is hers; that the home which shelters him must also shelter her; that any failure on her part lays so much heavier burden upon him and renders the success of life so much less certain.

The health of this body depends upon the health of each individual member. Gout can not be in the foot and the rest of the body be unaffected, feel no pain. A felon can not be on a finger and the rest of the body sleep soundly through the night. A mote can not be in the eye and the rest of the body be indifferent to the pain. A needle has a fine point, invisible to the naked eye, and yet its prick sends a thrill of pain to the farthest extremity of the body. The loss of a little finger, or a section of a finger, is deplored as a loss to the body. Only dead members are willingly removed, and then the cut is in the live flesh. It hurts. And when the anesthetic gives surcease of pain for the moment of cutting, pain comes again with the healing; and the member amputated is missed, even when the healing is complete.

This body is sometimes called "the Church universal," composed of "all who in

every place call upon the name of our Lord Jesus Christ, both ours and theirs." It is not the same as a local assembly, composed of persons gathered according to various rules and with different degrees of carefulness and discrimination. This church of which we have been speaking is always a living body. It is immortal. In it the life of Christ himself pulsates. It is fruitful and is increasing from day to day, from age to age. Its record is in the Lamb's Book of Life; and the question for each intelligent soul to ask is, "Am I enrolled therein?"

A CHRISTIAN CHURCH.

The word *church*, derived from the Greek, has passed through many transformations, and is traceable in many languages. In the Greek—*kuriaka*—spelled with the English letters—means something pertaining to or owned by the Lord. The *Kuriakos* is the Lord, or Master, and what is his may be *kuriakos*, as his house, or *kuriaka*, as his day, or, as a body of people recognizing him as Lord and professing to worship him. In the German it is *kirche*, in the Scotch dialect it is *kirk*, these words applying first to the house, and then to the congregation worshiping therein. And so the word has come to mean, in English, either the house, or the organized assembly. It is here treated as applicable to the organized body assembled in the name of Jesus Christ, or an organization of enrolled members, ideally together, though for a time scattered widely. It may be a church, though it assemble only once a week, or once a month, or once a year.

Another Greek word which has come to

have a similar meaning in our language is *ecclesia*, or *ekklesia*, sometimes called *kuriakas ekklesia*, or church of the Lord; or, as in several places in the New Testament (Acts xx. 28; 1 Cor. i. 2; 1 Tim. iii. 5, etc.), church of God. The word *ekklesia*, however, in New Testament times, had a wider meaning, as in Acts xix. 32, 41, where it designates an unlawful assembly, a mob. In modern times it is rarely applied to anything else than an assembly gathered for Christian worship, or a body of people recognizing Jesus Christ as Lord and professing to worship him. In a still narrower sense, we Baptists say that "A visible church is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights and privileges invested in them by his word." It will be noticed that this definition is defective in that it makes no provision for a dispersed organization. It says "a congregation." But it is evident that a congregation is an assembly, and can not be scattered, as a church is, except on stated or special occasions.

Then, again, our definition makes a church "a congregation of *baptized believ-*

ers, covenanted," etc. That might be all right, if it were practicable to secure such a congregation. But it is evident enough that if the definition were strictly applied, there is not such a thing as a church on earth (unless it may be made up of only two or three, or half a dozen genuine saints). It might be better to say that a church of Christ is an organized body of *professed* believers in Christ, baptized in obedience to his commandment and associated by covenant in the faith and fellowship of the Gospel, etc., etc. Strictly, according to Baptist ideas, such is a true church of Christ, as visible here on earth. It differs from "the church of Christ," "the body of Christ," in that the latter is made up of saints only, every member having been born of God, while a church usually has in its membership some who are not genuine Christians, saints, sanctified. What can be said of *the* church of Christ can not always, with truth, be said of *a* church of Christ, and a failure to discriminate between the two is an occasion of much confusion in our thinking, in our writing and in our speaking.

It is customary to say of a church that it is of divine origin; and so it is, in that its members are, for the most part, His

people, his redeemed, drawn together by mutual love for him and the things of his kingdom. It has sometimes been said that Christ himself organized the first Christian church. But we fail to find any authority for that statement in the New Testament. There is nothing to show just when and how the first church was organized. It was rather a growth, the result of a rallying of Christians, because of their mutual interests and their love to their Lord, the *Kurios*, Master of them all. Because they believed in him, had assembled in his name, recognized him as Lord, they constituted a *kurias*, a church. And so when the disciples of Jesus went everywhere preaching the Word, and when they had made converts, these converts came together, drawn by a common faith and a mutual love, and so formed a church, whether they had adopted any formal covenant, or had formulated any rules by which they were to be governed or not. Three persons might constitute a church, or three thousand might be a church. It was a body in the midst of which the Lord Christ himself dwelt. It was not his body, in the full sense, but it was such an assembly as he loved to dwell in and govern.

It does not follow, however, that every organization called a church is Christ-made. Not even every one which is composed of professed believers is Christ-made, or Christ-begotten. Such churches have been the result of strife and bitterness and wrong-doing. In them may dwell sorcerers and whoremongers and idolaters and extortioners and liars and lovers of lies. It is not enough to justify a claim that it belongs to Christ, simply that it is called a church. Neither is it proper to say that the churches which are organized according to the divine plan, or as we find them to-day, constitute "the body of Christ." Neither one of them, nor all of them together, make up the body of Christ. That is composed of only the spiritual, while these are always liable to have in them those who are not spiritual—not having been "born of God."

The definition of "a visible church," usually given by Baptists, excludes all other than Baptist churches; and yet, few Baptists are quite willing to adhere to their definition. They do recognize as churches others than Baptist. They may, and do regard these other churches as irregular and lacking in Gospel order; but they do not allow the defects in organiza-

tion to nullify the fact of a church. It would be presumptuous for Baptists to claim that their churches fill their own ideal of what a church is, or should be. They know that, after all their pains, their churches are not perfect, and are not in all things governed by the law of Christ. They have occasion to recognize the principle that only he who is without sin can justly condemn, or throw stones at another. It is possible for an organization not formed on Baptist, or on New Testament lines, to be much nearer the heart of the Lord than are not a few which call themselves Baptist, and their churches the only true churches. The Master has blotted out many a Baptist church, and there is reason to suppose that he will still blot out others. As he did to the churches in Asia Minor, so he has done to others, and so he will do. It becomes us to be humble and careful in our judgments, while we seek to adhere firmly to the truth as it is revealed to us.

There is reason to believe that not a few churches are more anxious to increase their membership and lessen the burdens resting upon them by sharing them with a larger number of members, than they are to maintain the purity and spirituality of

the membership. The prevailing thought of some churches is the increase of membership, with but little anxiety as to the quality of those added. Such indifference to the quality of the new-comers has brought many a church very low, and has finally resulted in its removal out of its place. There are those who sigh and cry over the errors in theory and in practice all too prevalent among the churches of Christ. Sometimes they are heard, and their admonitions are heeded; but more frequently they are regarded as obstructionists and hindrances to be ignored, or removed. Theoretically, doubtless, Baptists are right in their conception of a church, but practically they fail to maintain their integrity and to make it appear that they are what they profess to be. They often fear lest a strict observance of the law of Christ may deplete their membership and keep away from them those whom they think it would be for their advantage to enroll and reckon among themselves. They need to study more carefully their own definition of a church of Christ.

CHURCH OFFICERS.

The Church Universal has but one officer, and needs but one. He is its pastor, its husband, its Savior. To him all authority and power have been given, and he is fully competent to govern his own. In truth, that church needs but little governing. Its members have been made "new creatures" in him, and he is head over all things to it. He loves it with an everlasting love, and it loves him because in him is its life and its safety.

But the local church, though ideally made up of regenerate people and professing to take Christ as its head and ruler, is yet encompassed with infirmities. Not all within it are truly regenerate, and those who are regenerate are still in the body, and are subject to infirmities, liable to be carried away by passion, prejudice, self-will, pride and errors of judgment. It needs officers and government. It needs those who shall keep it up to its duty and its privileges. Consequently, the Master has provided for it those whom it does well to heed. Paul tells us (1 Cor. xii. 28)

"God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues." So it was in that early day, and how can we be sure that the same things are not found or needed to-day?

Our usual definition of an apostle—one who had actually seen the Lord Jesus and who was familiar with his sayings and doings at first hand—of course eliminates apostles from among church officers to-day. But the others may be with us still. The same Paul tells us (Eph. iv. 11) that when the Lord Jesus ascended to heaven, he gave gifts to his people, among them being "prophets," "evangelists," "pastors" and "teachers"; and he tells us that these are "'for the perfecting of the saints, for the work of ministering, for the building up (or edifying) of the body of Christ"—the saints at large, who constitute the spiritual temple in which he, the Lord of glory, dwells. In other places we are told of *episcopoi* and *diakonoi*, bishops and deacons; and Paul told Timothy what sort of men ought to be set apart to these offices in the local church. (See 1 Tim. iii. 1-12.) Putting all these things together, and taking into account the changes of cir-

cumstances, we can hardly reduce the full number of church officers to two classes, as is common among us to-day—"pastors and deacons." There is strong reason for believing that there is room and work for other officers than those reckoned as coming under these two heads. Nevertheless, it may be said that all may be so classed, without any violation of the meaning of the words.

As to Pastors. It is quite evident that Paul did not mean to restrict the number to one in each church. John, on Patmos, was directed to write to "the angel" of the church in each of the cities, and it has been held that the "angel" was the pastor. Still, the tenor of Scripture is to the effect that more than one "episcopos," bishop or pastor is needed by most, if not by all churches. A pastor, bishop, elder, is an overseer to whom the dearest interests of the church are committed; and what one man is sufficient for these things? Human nature being as weak as it is, the combined wisdom and influence of more than one man is requisite to direct the affairs and correct the errors of any one church of any size.

It is altogether evident that the early churches had more than one elder, or bish-

op. Paul, writing to the saints at Philippi, spoke particularly of "the bishops and deacons"—both in the plural number. Paul and Barnabas bore money contributions to "the elders"; Paul and Barnabas ordained "elders" in every church; "the apostles, elders and brethren" came together to consider a grave question; the "decrees" were "ordained of the elders"; Paul sent for the "elders" of the church of Ephesus; Titus was directed to ordain "elders" in every city where saints were found; James directed that the sick ones send for "the elders" of the church. All these things make it quite certain that every New Testament church was supposed to be under the oversight of bishops, or elders; though from the requirements for the office mentioned by Paul in 1 Tim. iii, it is a marvel that such men could be found in every church.

While it is true that a New Testament church is an independent, self-contained body, having in it all the power given or required for the transaction of its own business, it is not certain that the provision for officers contemplated only one elder, or bishop, or pastor, in each church. There is occasion for a revision of our rules of faith and practice on that subject. When

we take into account what was regarded as useful, if not needful in a church, such as, "prophecy," "teaching," "helps," "governments," etc., it becomes quite evident that one man is not equal to the task now-a-days imposed upon him. It is evident that churches in these modern times have departed from the rules laid down for them in the New Testament. To-day the pastor, bishop, elder, must combine in himself the gift of prophecy, of teaching, of "miracles," etc., or there is a serious lack in the church's equipment. And that there is such a lack is all too painfully evident in most cases.

And then, as to Deacons. These were evidently what were called "helps." The word *diakonos* means one who serves, one who helps, one who co-operates with others in service which is needful to the highest usefulness of a church of Christ. No one doubts that the deacons of the early church were a group of men chosen for helpful purposes. If "the seven," chosen according to Acts vi., are to be regarded as having been deacons, they were charged with a great responsibility—the care of all the temporal and material interests of the churches. They had a common fund out of which they distributed, according to the

needs of each member, for food and clothing and shelter. It was an emergency, and its stringency soon passed away. But the principle remained, and still remains.

A church—every church—has, or should have, a common fund out of which provision is made for the special needs of the body. All this, if nothing else, devolves upon the deacons. They are the trustees or financial agents of the church. All moneys should pass through their hands, and for it all they should, as a body, be held responsible. They are the treasurers of the church, which knows no other officers. A New Testament church knew nothing of "trustees," or clerk, or treasurer, apart from the deacons. All such officers were and are deacons. So is every one commissioned to perform service in behalf of a church. To choose out two or three, or six or seven (presumably the best) men and call them deacons, while clerk, treasurer, superintendent of the Sunday-school, trustees and any number of committees are chosen, is not in harmony with the New Testament idea. If a body of elders, bishops (*episcopoi*), looked after the spiritual affairs of a church, while a body of deacons, men "of honest report, full of the Holy Ghost and of wisdom," looked after

all the other interests, most of our churches would get on far better than they do now.

It is the privilege of the church to elect these officers, and it may, at times, suggest what it would like to have them do; but to elect and ordain deacons and then take out of their hands everything except to pass the elements at the Lord's Supper, and minister to a few sick or needy people, is far from the idea had in view when "the seven" were appointed; and when the apostle spoke of the helps, governments, etc., which were declared to be given to the church.

There is room and occasion for great improvement along this line. If the New Testament idea of deacons were carried out, one, or two, or three men, or even six, would not be enough for the average church. If the question of deaconesses is raised, we answer that we find in the New Testament no intimation that the office of deaconess was known to the apostolic age. If a woman ever served a church, as doubtless some did, she was not called a deaconess. Phebe, of Cenchrea, was not a deaconess, but a deacon. Yet we have no intimation that any woman was chosen to an office in a New Testament church.

THE FIRST CHRISTIAN DUTY.

The first duty of every human being coming to consciousness is repentance of sin; the second an exercise of faith in Christ as the God-ordained Savior. He who does these things immediately passes from death to life, is born of God, is an heir of God and a joint-heir with Jesus himself. All that the Father hath he gives to his First-born, and all that the First-born hath he shares with his brethren.

To be a child of God is to possess an obedient spirit, a willingness to do whatsoever is required of him. "Ye are my friends if ye do whatsoever I have commanded you." "He that hath my commandments and keepeth them, he it is that loveth me." "If any man love me, he will keep my words." "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." In such words did our Lord Jesus, our Elder Brother, signify his will and wish for his beloved. And it is remarkable that he prefaced all his

teaching by an illustration of his wish concerning his people. His first public act, as he entered upon his ministry, was to seek and receive baptism. When expostulated with by him who thought himself unworthy to perform the service, his significant reply was: "Suffer it now; for thus it becometh us to fulfill all righteousness."

While the Forerunner was yet making disciples and baptizing them, Jesus himself "made and baptized" more than John did, administering the rite through his disciples, thus signifying his will that his disciples be baptized. He did not hesitate to go into the immediate vicinity of John's baptistry and there administer the rite which had characterized John, and will always characterize him. It is thus taught that Jesus himself not only approved what John did, but he himself emphasized it and practiced it. It is impossible, then, to believe that baptism was, in the eyes of Jesus, a matter of indifference, or of small importance. And, when giving his final charge to those whom he was so soon to leave, he commanded them to make and baptize disciples, as though that were the very first thing to follow faith in him, the Author of the new life of the soul. The first thing, after discipling, came baptism;

after that was to come the "teaching," the unfolding of the doctrines of the kingdom, the pointing out of other duties and privileges.

Then, when the day of Pentecost had fully come and a great multitude asked what they must do, he who had learned the will of the Master said, "Repent and be baptized, every one of you, in the name of Jesus Christ, because of the remission of your sins."* They who received the word of Peter were at once baptized, probably the same day. Thus was emphasized the truth that baptism is the first duty of the believer.

Not long after Pentecost, a disciple of Jesus made converts at Samaria, and immediately those who believed the things spoken by Philip "were baptized, both men and women." Thus, unlike the Jewish rite of circumcision, the Gospel ordinance was for believers of both sexes, and is further made more evident in that women believ-

---

[The writer holds firmly to the belief that the Greek preposition "eis,' in Acts ii. 38, usually translated "for," or "unto," should be translated "because of," or "with respect to." The baptism was not to effect the forgiveness of sins, but was to be received because the sins had been already remitted.]

ers at Philippi were baptized, as were households, evidently including females, in other places. When Cornelius and his military household at Cesarea accepted the instruction of Peter, under the influence of the Holy Spirit, all were immediately baptized. When Philip, on the road from Jerusalem to Gaza, made a convert, an Ethiopian of high station, he at once baptized him in water by the wayside. When Paul preached to the women at the place of prayer in Philippi, the believers were at once baptized. When the jailer and his household accepted the message of Paul and Silas, they were baptized, even before the morning.

All the teachings and allusions of the New Testament seem to take it for granted that every Christian had been baptized. Saul of Tarsus, after his three days of anxious thought and agony of soul, accepting the truth spoken by the Damascene disciple, was immediately baptized. When he wrote his letters he assumed that those who received them had been baptized, though he himself had not been ambitious to administer the rite, permitting others to do it, rather than doing it himself. But in his view, to be baptized with respect to Christ was a putting on of Christ; it sig-

nified a fellowship with the sufferings of Christ, a symbolizing of his death. So prominent was baptism made, in that early day, and so immediately did it follow an acceptance of the Gospel of Christ as Lord, as well as Savior, that it was not needful for the teachers of that day to speak of it as a neglected duty, a thing that, at least some Christians had avoided or minimized. Of all the duties enjoined upon the disciples of New-Testament times there seemed to be no occasion to urge and enforce the duty of baptism. Nothing is said of the unbaptized believers, nor is it intimated that some had neglected the observance, and needed to be exhorted to receive it.

By all this it is not meant that baptism is needful in order that one may become a Christian. There is nothing to show that only the baptized can be Christians. The truth is that only the Christian can properly receive baptism. Baptism is an external sign, ordained of God, by which the believer signifies his acceptance of Christ; his sympathy with Christ in his death; his own death to sin, and his "newness of life," secured by the act of faith in Christ as a personal Savior. But the entire analogy of the New-Testament teaching is

that just as soon as one accepts Christ, and receives the witness, that he is a new creature, born of God, he should receive baptism, and thenceforth "walk in newness of life." The "old man" has been put to death, "crucified with Christ," and "the new man, that after God hath been created in righteousness and holiness of truth," has risen up in the place of the "old." Baptism does not effect the death of the "old," nor the beginning of the "new," but it does signify that he who receives it is already a new man, acting in obedience to him who has made it a symbol of his own death, burial and resurrection.

It follows that he who can say that baptism is a matter of little consequence—that one can live a Christian life as well without it as with it—has failed to enter into the spirit of the Lord Jesus. He shows a lack of appreciation of what has been done for him, and in him, if, indeed, anything has been done in him. In any case, it shows a lack of a sensitive nature, of a will subjected to the divine will; it shows a blunted sense of the relation between himself and his Lord. One who has thus made void the command of Christ, by his indifference and neglect, hardly ought to ask us to accept him as a genuine be-

liever, a child of God, a fit associate of those who have been obedient to the divine will and commandment. He who is indifferent to this first Christian duty ought not to ask us to accept him as entitled to all the privileges and fellowship to which our Lord welcomes his beloved who have obeyed him. "If ye love me, ye will keep my commandments," says he; and it is not easy to see how one who is indifferent to a divine command can yet assure himself that he is in the way of duty and of peace.

BAPTISM—ITS SYMBOLISM.

To receive baptism being the first Christian duty, it becomes him or her who would live godly to know definitely what baptism is and what it means. If Jesus the Christ ordained it, we can not think that he failed to indicate what it is and what it means. Accordingly, as we study the New Testament, we become convinced that nothing is more fully and clearly established than is the nature and significance of baptism.

A very common definition of Christian baptism is that it is an immersion, or dipping in water of one who professes faith in Christ as his Savior, in the name of the Father and of the Son and of the Holy Spirit. The baptism which John preached and administered can not have meant all this, because neither he nor his disciples had any clear conception of either the Son, or the Holy Spirit. Beside, we have no intimation that he used the name of either when he administered the rite. The most he could do was to tell the people that they were to repent of their sins and be-

lieve on him who was to come after him, one whose shoe latchets he was not worthy to unloose; one who should baptize in the Holy Spirit, even fire. The language and the imagery all go to show that John led his disciples into the River Jordan, or other body of water, and there dipped them in the water. It is said of those whom he accepted as true disciples that they were "baptized of him in Jordan, confessing their sins." Even Jesus himself was baptized of John.

That the word *baptize* means to dip, or immerse, has been established beyond a doubt. We can not here afford the space to discuss the subject in its fullness. There are so many monographs on baptism that it is not needful to go over the ground in this connection. Suffice it to say that the best and most recently published dictionaries of the Greek language declare that such is its meaning, and there is not in all Greek literature a single case in which it is to be translated by either "sprinkle" or "pour." The Greek word for "sprinkle" is *rantizo*, and for "pour" several different words are used, such as *ballo*, *ekcheo*, *ekchuno*, *kerannumi*, but no one of these is used with respect to baptism. In every place where the rite of baptism is

referred to the word used is *baptizo*, in some one of its forms, so that when we have determined what the word *baptizo* means, we know what baptism was and is. At the present day no man who has regard to his reputation for scholarship and honesty gives any other definition of the word *baptizo* than "dip" or "immerse." According to the use of the word one substance may be baptized or dipped into any other fluid substance, such as oil, or milk, or water. But in no case is the fluid substance represented as poured or sprinkled upon the thing baptized.

True, it is said that the Holy Spirit was poured forth upon those assembled at Pentecost, and in the Old Testament God promised to "pour forth of his Spirit" (Joel ii. 28 and following verses); but neither of these acts was baptism. At Pentecost the room where the people were assembled was "filled," so that every one was enveloped in the Spirit, and, inasmuch as it is said that all were "filled with the Holy Spirit," it is as fair to conclude that to baptize is to fill, as it is to claim that it means to pour forth, or pour upon. The truth is that wherever Christian baptism is referred to the word used is some form of *baptizo*, and never a word meaning to

sprinkle, or to pour. Beside, the prepositions used with the word "baptize" never mean "with," or "upon," but always "in," or "into." While it is true that the Common Version of the Bible frequently has "with water" and "with the Holy Spirit," the Revised Version, made almost exclusively by other than Baptist scholars, put "in" where the others have "with." John baptized "*in* water." He told those who heard him that Jesus would "baptize in the Holy Spirit" and "in fire." The proposition *eis*, sometimes used with the word *baptizo*, means, in all such cases, not *into*, but "with respect to," "with reference to," "because of." We can not baptize one *into* the Holy Spirit, nor *into* the name of Christ, nor *into* the Father and the Son and the Holy Spirit. But we can baptize *with respect to* the name, *with respect to* the death of Christ; that is, having these things in view when we baptize. We conclude then, that the rite commanded by the Lord Christ, to be observed by all his disciples, in all ages, is the immersion, or dipping in water, of one who professes faith in him, having respect to the name of the Father and of the Son and of the Holy Spirit. This definition of baptism excludes

infants, idiots and unbelieving adults. It includes only those who intelligently profess faith in Christ as a personal Savior.

As to the symbolism of baptism. We find that in one or two instances (such as Acts xxii. 16) there seems to be in baptism the idea of *washing*, but the washing was evidently to be a cleansing such as can be effected only by plunging into the water that which is to be cleansed. Surely the "washing of regeneration" is not a sprinkling nor a pouring. But the figure of washing is used only once or twice in the New Testament, while the figure of a death, burial and resurrection is used several times with great definiteness. We are told (Rom. vi. 3) that to be baptized with respect to Jesus Christ is to be baptized with respect to his death, and that in baptism we are *buried* with him as though we had died with, or in him. And it is said that if we have been with him in that which symbolizes his death, we shall be also with him in that which symbolizes his resurrection, namely, when we come up out of the water of baptism in which we have been, for the moment, buried. It is also said, in Col. ii. 12, that in baptism we are *buried* with Christ, and in the same ordinance

we are *risen* with him. Of course, this idea of death, burial and resurrection is not suggested by either sprinkling or pouring, but it is fully justified and emphasized in the act of baptism, *immersion.* In the act of baptism, that is immersion, we symbolize a washing, and at the same time we symbolize death and resurrection, while in sprinkling we symbolize neither a washing, nor a death, nor a resurrection. All this tends to confirm the conclusion that to baptize is to *immerse,* or *dip* the believer in water, "in the name of the Father and of the Son and of the Holy Spirit."

And to this great truth the world of scholarship, as well as of tradition, bears witness. Even those who cling tenaciously to sprinkling admit that immersion was the baptism of the first Christian century, and of all the centuries following, till the eleventh, except in special cases, and it is now the practice of the Greek, the Russian, the Abysinnian Churches, as well as of several of the large denominations of Christians in our own land. The Church of Rome teaches that it was the custom of the early Church, but claims that the Roman Church had a right to change it for sprinkling. The subject is one of very

great importance, because it involves our idea of obedience. "If ye love me, ye will keep my commandments," said Jesus; and when it comes to such a matter as that of baptism it is essential that we follow his commandment literally. We have no right to substitute something else for what he has specifically commanded. We do not allow our children to substitute one thing for another when we give them specific commands. A servant who says that, though his master, or employer, told him to do a certain thing, it is all right if he does another, can not expect the praise of the master, and runs the risk of punishment or dismissal. The act of baptism in water in the name of the Trinity is one of the most beautiful and impressive ceremonies of all known to us. Even those who do not practice it have to confess that it is both beautiful and significant. And it is so, not because it is of human origin, but because it is of divine origin. We dare not mar it nor neglect it.

THE SUPPER OF THE LORD.

So it is called in the New Testament (Greek, Kuriakos deipnos; in our phraseology, Lord's Supper), 1 Cor. xi. 20. It is sometimes referred to as "the breaking of bread," and afterwards, in early Christian history, it was spoken of as "The Eucharist," this last term being applied to it because it was accompanied by special thanksgiving. It is never, as an ordinance, spoken of in the New Testament as "The Communion." This last term is objectionable, because of the unwarranted use made of it. In 1 Cor. x. 16 it is asked: "The cup of blessing . . . is it not a communion of the blood of Christ?" "The bread . . . is it not a communion of the body of Christ?" Thus there are *two communions*—one of the blood and another of the body; but the Supper of the Lord is not called "a communion," much less "The Communion." It would be well if we should always avoid the use of the phrase "The Communion."

What is it then? Paul tells us (1 Cor. xi, 23 and following verses) "The Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you; this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death, till he come." We can but regard Paul as the best of all expositors of the works and words of Jesus, and we are glad to have his statement of the facts and of their significance, as well as his testimony to the custom of the early Christians, in the first century after the death and resurrection of our Lord.

In the gospels of Matthew, Mark and Luke, we have given the circumstances under which the Supper of the Lord was instituted. All the evangelists named are in substantial agreement as to the solemn event and the details of the institution. Jesus himself gave its meaning when he said: "This do, as oft as ye do it, in remembrance of me." In baptism he has

given us a reminder of his death, burial and resurrection, events which can not be repeated. In the Supper he gives us an observance which he bids us repeat as often as we will, only doing all in remembrance of him. It is evident that the Supper was given as emblematic of the nourishment to be derived from intimate communion with Christ. He had previously declared that his body is meat (or bread) indeed, and his blood is drink indeed. He declared that unless one should eat of his flesh (his body) and drink of his blood, there would be no life in him. But whoever should eat of his flesh and drink of his blood should have eternal life abiding in him. Thus it is signified that the Christian is to constantly feed upon the Lord Jesus and so maintain his spiritual life. And this is what is symbolized in the Supper of the Lord. We utterly repudiate the idea that when he said "This is my body"—"this is my blood," he meant to say that he held his body in his hand, or held his blood in the "cup." He could only mean that the bread and the cup (the wine in the cup) were emblems of his body and of his blood, and that these were given as a sacrificial ransom for his people.

As to the circumstances of the institution of the Supper: It was in a room where were gathered only those whom he called "apostles," his most intimate associates. They were reclining at the table, according to the custom of the times. The pascal lamb had been eaten and disposed of. There remained some of the bread and some of the wine. Jesus took a portion of the bread (possibly a "loaf" of the bread) and brake and distributed it, bidding his disciples to see to it that each one got a piece. So he took one of the cups from the table and passed it, so that each drank of the "one cup." He did not command them to kneel, nor in any wise change their places, or their attitude. He did not intimate that they were to worship the elements, nor were they to make any demonstration other than they were making at the passover supper. It is, therefore, contrary to the spirit of the observance to kneel at an altar, as though offering a sacrifice, or to be careful to take the bread and cup in bare hands, as though there were something peculiarly holy about them. Nevertheless, the Lord's Supper should be observed with great solemnity, because it ought to bring us nearer to and into fuller

sympathy with our Lord than does anything else in Christian life, with the exception of baptism.

Though, in the first instance, only the twelve disciples were present (though it is probable that Judas had gone out before the Supper was instituted), it is evident that they understood that in remembrance of their Lord and Savior, all true and obedient disciples, of both sexes, were to be participants in the observance, even to the end of the ages.

As to the elements—the bread and the wine: It seems evident that the bread was a sort of biscuit, in that case unleavened; and that "the cup" contained wine, such as was ordinarily used at the passover feast. There is nothing to indicate that, in all observances of the Supper, only unleavened bread should be used. The word for unleavened bread in the Greek, is *azumos*, while the word for bread is *artos*. It is notable that the word *azumos* is avoided when the bread is spoken of, and it is simply said he "took bread." That means that the quality of the bread is not important. So it is said that "he took the cup," or a cup, and it is not said what the cup contained. But, inasmuch as Jesus

said that he would not any more drink of the fruit of the vine, we are justified in holding that the contents of the cup was the wine of the passover. The color of the wine usually is that of blood, and thus it was a fit symbol of the blood. But it does not follow that the liquid in the cup must always be fermented—alcoholic. What is required is that it be of "the fruit of the vine." Neither water, nor milk, nor beer, nor whisky, nor any product of grain may be used. And inasmuch as grape juice is usually mixed with water, it follows that "the fruit of the vine" may be mingled with water, though with nothing else.

As to the frequency of the observance: That depends upon the convenience and the spirit of the participant. In the New Testament nothing is said as to the frequency. That is left to us to determine. All required is that it shall be "in remembrance" of Jesus, the Christ, who gave his life for those who believe on him.

Who are to partake in the Lord's Supper? Evidently it was given to believers, and was to be observed by believers only, those who in it remembered Christ. It is not for careless, indifferent persons, who can not "discern the Lord's body." It

should be preceded by a rigid and conscientious self-examination, though it does not follow that only one who is satisfied with himself is to partake of the Supper. Satisfaction with Christ, rather than with self, is what ought to be experienced. No ungodly person can be satisfied with Christ, and only true Christians should be encouraged to participate in the Supper. More than this, he who would partake at the Lord's table ought to be an obedient believer. He ought to have fully committed himself to Christ, to obey his commandments. He ought to have begun to keep the commandments of his Lord by observing the first duty of a Christian, which, as we have previously seen, is baptism. The person who does not seek baptism fails to give satisfactory evidence that he has been born from above and belongs to Christ. "The judgment of charity" may be applied to him, but that is not all that ought to be expected. Only those who have been baptized on profession of faith in Christ, those who are able to appreciate the ordinance, "discerning the Lord's body," ought to be encouraged to come to the table of the Lord.

It is sometimes said that it is a "com-

munion," and therefore all who will may be participants in it. But it is not simply a communion of one Christian with another. The New Testament does not so teach. He who has not sufficient grace and devotion to observe the first Christian duty has no right to ask admittance to the most sacred observance succeeding baptism. Baptism first, the Lord's Supper afterward. He who neglects or repudiates the one must not ask us to admit him to the other.

It is frequently said that it is "the Lord's table," and therefore all of his children should be invited to sit at it. But that it is the Lord's table only emphasizes the reason for inviting to it only those whom he has designated. If it were our table, we might make our own rules of admission to it; then, we might welcome everybody, as we would welcome guests to our home tables. But, inasmuch as we have been put in trust of "the table of the Lord," we are bound to make such discriminations as he has indicated in his word. We have no right to say to those who stand near, "This is the Lord's table and you are all welcome to it." We would hardly approve the conduct of a servant who should set a table in our homes and then say to the wayfarers, "This is not

my table; it is my employer's—my master's—table, and therefore you are welcome to all that is on it."

And still more, he who would participate in the Lord's Supper should be an orderly, well-behaved Christian. He should show, by his life, that he has regard to the regulations established by the Master. He who is running here and there, ready to consort with anybody, no matter what their faith, or what their practice, ought not to be invited or admitted to an orderly observance of the Lord's Supper. To encourage such an one to unite with us is to make sport of divine commands, to cast contempt upon the word and instructions of the Lord Jesus. We "can not drink of the cup of the Lord and the cup of devils." Nor should we drink of the cup of the Lord with those who repudiate or neglect his commandments; for his commandments are not grievous. It is not for us to say that none but those who have been baptized, and are walking orderly, may observe the Lord's Supper by themselves. To their own master they stand or fall. But we can not think that we ought to make a mockery of our own practice of baptism by saying to the world that it is a matter of

indifference whether one is baptized or not. So far as the New Testament goes, we have no right to suppose that any who were not baptized, and were not walking in an orderly way, were encouraged to participate in the Lord's Supper. It becomes us, therefore, to observe the same rule. Belief in Christ, baptism, an orderly walk, the Lord's Supper. Such is the rule for us.

DOCTRINE AND LIFE.

The foregoing articles are presumed to cover the ground of a theological system. They have dealt with all the great facts and principles of the Christian religion as taught in the Word of God; not that they have exhausted the subject, or discussed all the various phases of thought or inquiry suggested by any one of them. What has been aimed at is to give a brief, but com prehensive, view of the subject which, above all others, is worthy of the best thought and the most conscientious study of every member of the human race, and in such language that the plain man or woman, or the youngest Christian, can understand it.

But now that we draw to the conclusion of the series, it may be asked, What of it? What has all this discussion amounted to? What has so much doctrine to do with Christian living? Suppose we believe and accept all these things, what has that to do with the every-day round of toil and suffering, and temptation and—enjoyment?

We answer, Much, every way. The relation between doctrine and life is vital. Correct doctrine is essential to correct conduct, to holy living. It is yet all too common to hear good people decry doctrine, as though it were a matter of no consequence, a burden, rather than a help in the affairs of life. There are those who tell us that "it matters not what a man believes, so long as he does right." But the truth is that he who has no moral conviction makes a great failure of life; and he who has no religious conviction is in the way of death. Still more, he whose religious convictions are without authority, and are independent of God's Word—a merely human theory of life—is essentially a heathen, and must share the doom of the heathen. "There is none other name given under heaven among men whereby we must be saved," than the name of Jesus Christ; and it is a matter of the greatest consequence what we think of the only Savior. It is said of Jesus that he has been made "both Lord and Christ." That means that he is not only the Anointed of God, he with whom the Father is well pleased, but he is the rightful Sovereign of human souls. To him has been given "all authority, in heaven and in earth"; that his Word is

law to men, and his will is the end of all questioning. Whether men will or not, he has the dominion, and he who does not obey willingly and joyfully, must obey unwillingly and in agony of soul. There will be no appeal, when it is finally said to the ungodly, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." There will be only joy and gladness when it is said: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The one class will obey with delight, and the other class will obey, though with grief and anguish.

It is said that "as a man thinketh in his heart so is he." That does not mean, as it seems to be held by some, that if a man thinks he is right, he is right. To have a wrong thought does not, and can not, make any man right, or any course of conduct right. The idea of the words quoted is that if a man has right thoughts he is right, and if he has wrong thoughts, he is wrong. The matter of greatest consequence is not so much what a man does as what the man is. To be is of more consequence than to do. Deeds are the product of the body's action, but what a man is pertains to his spiritual being, that which

must continue after the body has been put off, when sinning will be no longer an act of the body, but the act of the soul—its attitude towards good and evil, towards God and towards Christ. The same is true, in degree, here. Sin is not simply an external act. A man stricken with paralysis, unable to lift his hand to his head, or even to speak, may yet be a most grievous sinner. He may curse God in his heart. He may regard his affliction as unjust and cruel, and may wish that some other had the power which he regards him who is called God as exerting. Nothing can be more sad than the case of one who fails to see the smiling face of God behind the clouds of his frowning providences. True, a Christian may lapse into such a state of mind; but it is usually the result of a will as yet not fully subdued, needing a large amount of discipline to fit it for what is to come after. It is remarkable that some of the happiest souls are those who inhabit the frailest and most painful bodies. It would be easy to cite cases of persons, helpless for decades, who yet bask in the sunshine of Jehovah's face; who bless God with every breath, because of his goodness and his loving faithfulness.

"Grow in grace," says Peter, "even in

knowledge of our Lord and Savior Jesus Christ"; and that means that a growth in knowledge of Christ is an antidote to sin, a barrier against sinning. To know Christ is to recognize him as Savior, and to walk in communion with him. It is to know the great principles on which the universe is governed; to know the relation of the great doctrines of grace and glory to each other and to the soul of the student of divine things. To know Christ is to know what the Word of God teaches concerning sin and redemption. It is to know what Christ has done for the deliverance of his own from the thralldom of sin and for the eternal security of him who walks hand in hand with his Savior.

It is the business of the Christian to become more and more acquainted with Christ; that is, to know more and more about the ways of God with man; to know more and more fully the process by which a depraved sinner becomes righteous, even as Christ himself is righteous, walking in love, because his soul, having been renewed by divine power and grace, is in harmony with the life and the will of him by whom the redemption of the soul was purchased.

Attention to and a mastery of Bible doctrine is a protection against the vagaries

and false theories of those who would lead God's people into the mazes of fads and fancies, such as Mormonism, Spiritualism, Dowieism, Christian Science, Theosophy, and the various isms into which so many rush. It is said by physicians that some people, sound in health as yet, have a tendency to certain diseases, and that when conditions become favorable, they are quite sure to become subjects of the ailment. So it is in Christian life; there is in some a tendency to error. Unfortified by intelligent study of the Word, they are easily victims of the deceiver; being unable to discern the false, or to adjust facts with what is taught in the Word of God. He who has familiarized himself with the true teachings of the Word is not soon shaken in mind; and such a one is rarely found among the seekers after new fads, or those who, having itching ears, heap to themselves teachers of philosophies and vain deceits, after the cunning and craftiness of men.

Christian living is not an accident. It is not the result of chance. He who would live a godly life must know God. He must not only believe and know that there is a God, but he must know the character of God. He must know what God has done;

on what great principles he acts; what are his purposes concerning the human race, and how he is to effect his purposes. And herein lies a great difference in the character and conduct of different people, even different Christians.

There are those whose knowledge of God is what may be called fragmentary. They know something about God, and have certain impressions which are unformulated and chaotic in their minds. They are creatures of impulse, now enthusiastic and active as Christians, and again indifferent, living carelessly, uncertain as to their state, whether they are Christians or not. Now they are on the mountain top, and now they are in the valley; now in light, and now in darkness.

There are others who go along, steadily, firmly, one day much the same as another. They are neither greatly elated, nor greatly depressed. They can be relied upon at any time for such service as they can render, and are always ready to give an answer to any man asking them the reason for their hope. This difference in Christian character and service is very familiar to us, and if we ask the reason for it, we are quite sure to find it in just this, that the one has no clearly defined

and consistent view of the need and the way of salvation, while the other holds to the great truths, or doctrines, set forth in God's Word, and is fortified against the attacks of the enemy.

The reliable, every-day Christian never decries doctrine; never speaks contemptuously of doctrinal sermons, or of doctrinal study. He who has become fortified in the doctrines of God's Word, who has accepted and adopted a logical, coherent system of theology, even though it may be superficial, comes down to death with a confidence and a peacefulness which the contemner of doctrine rarely knows. "I know in whom I have believed," said Paul; and because he knew Jesus and "the power of his resurrection and the fellowship of his sufferings," he could say: "I am persuaded that he is able to keep that which I have committed to him against that day." That was Paul, the man of doctrine; the man who interprets for us, as no other has done it, the life of our Lord and the significance of that life. It was he who had studied and had taught the doctrines of God and of Christ who could say: "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight;

I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day." And it is in harmony with the experience of Paul that other students of the things of God, who have systematized their knowledge and hold it intelligently, can look into the grave with a similar calmness, assured of a glorious resurrection and a crown of righteousness in that day.

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: July 2005

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION
111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS
0 014 504 092 9